THE PRIEST

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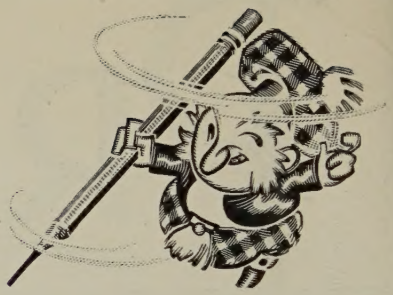

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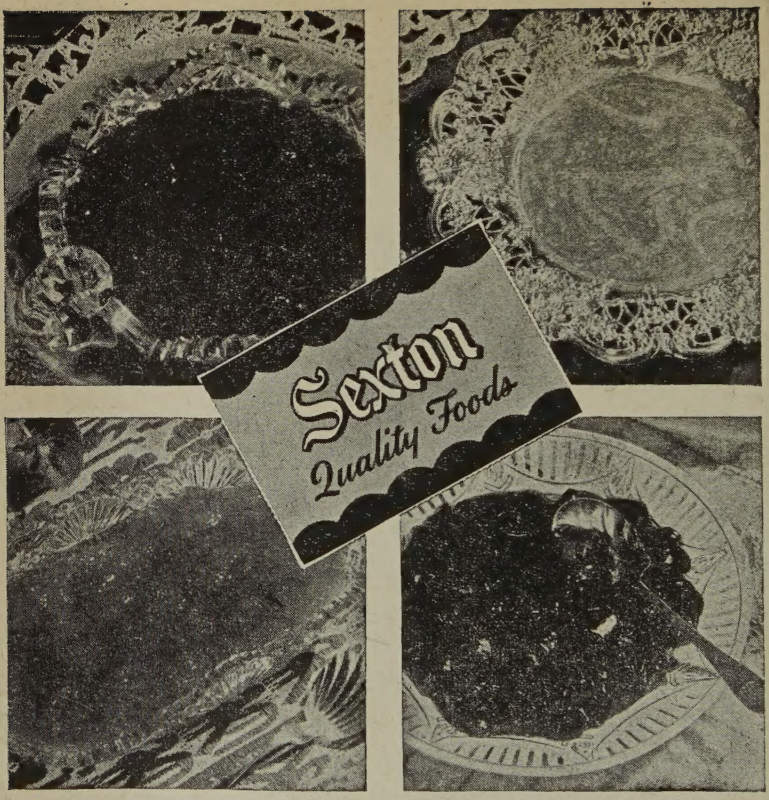

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Subtracting the net figure from Kenedy's 866,049 total increase, we got an unexplained item of 185,137, which we can only attribute to more accurate reporting on the part of pastors throughout the country.

Maybe it's because in some places the cathedraticum is still pro-rated according to the number of families in the parish, or maybe it's just owing to traditional Catholic conservatism; whatever the cause, pastors are almost universally cautious in tallying the number of their sheep. One might suppose that if every pastor in the land were to institute a careful parish census this summer, Kenedy would next year be able to report the total of American Catholics at 33,000,000—for it is the usual experience of people on the census, to be forever uncovering unsuspected Catholic families.

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olics in the country. Pretty fair, but the distribution is still awfully irregular.

Those 40,470 priests made an average of 2.48 converts each during the year. Not too good, but improving. Our seminaries are stressing convert work with growing insistence and our young priests are being ordained full of enthusiasm and well versed in a knowledge of the techniques at hand.

The Directory does not list the number of apostasies, invalid marriages, and refusals of Christian burial that occurred last year. Fr. John O'Brien of Notre Dame thinks "the trickle through the front door" doesn't at all compensate for "the torrent rushing out of the back door." Maybe you'll agree and maybe you won't—but it's still something to think about.

Meet Mr. Ellwanger

ED Ellwanger, a Chicago man, is interested in getting Catholic pamphlet racks set up in public places. At this writing, he has about 110 racks scattered over the country, dispensing pamphlets at the rate of 10,000 a week. As an example of the interest shown, he tells of the Legion of Mary in Madison, Indiana. The Legionaires sponsor six racks in railroad depots, bus stations, and hotels—Madison being a town of 8,000! We'd say that's pretty fair coverage.

Ed can be reached at 944 Thomas Avenue, Forest Park, Illinois. He has a little promotion

THE PRIEST **AUGUST, 1947** **VOL. 3, No. 8**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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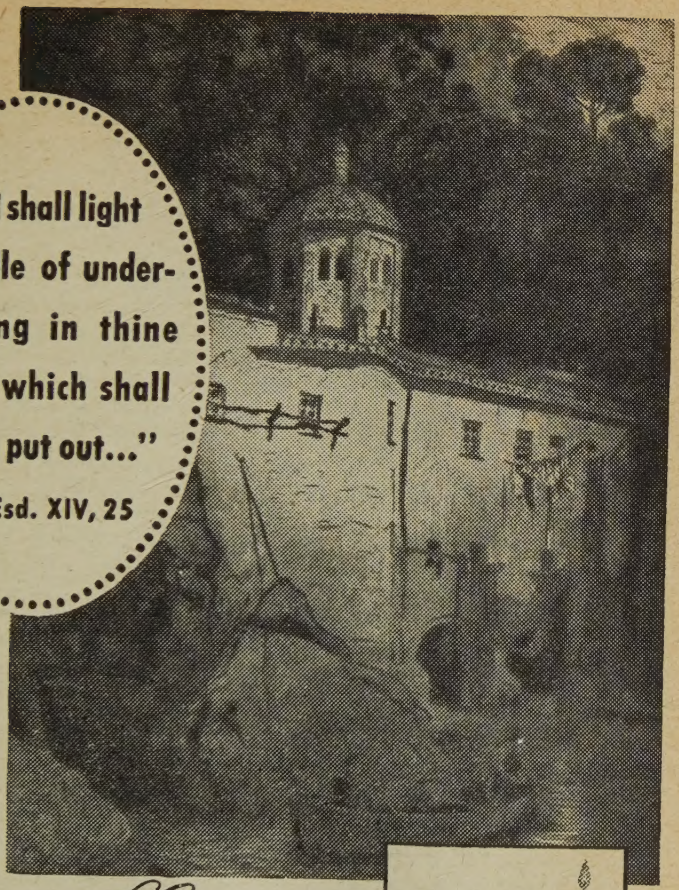
"...I shall light a candle of understanding in thine heart, which shall not be put out..."

Esd. XIV, 25



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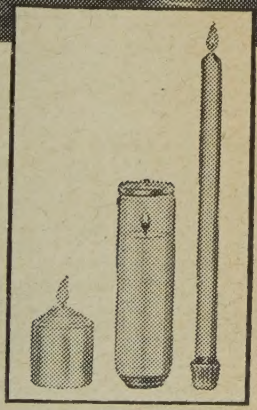

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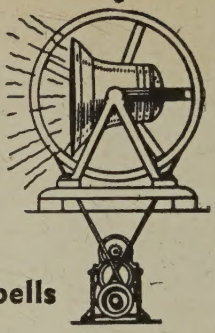

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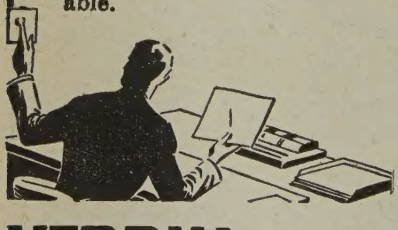

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The correspondence was immediately dropped.

Dirty Bird and/or Dead Duck?

"ONE thing is certain," says the Paulist Father Sheerin, in the June issue of **Information**: "Henry Wallace is no longer to be considered a long-haired Liberal, naively innocent of any connection with the Communist party. Circumstances have laid upon him the mantle of Communist leadership in this country."

In proof of this indictment Father Sheerin cites the perfect timing of Wallace's visit to Europe, just when he could most destroy the heartening effect of the Truman Doctrine on European minorities.

His excursion to France put a crimp in DeGaulle's efforts at rallying anti-communist strength. The General counted on winding up his tour of the Provinces with a talk in Paris on April 24th. But Henry got there first — on April 21st.

To Wallace, Father Sheerin ap-

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plies the remark of Henry Van Dyke, originally made with reference to Sinclair Lewis: "It's a dirty bird that fouls its own nest."

"It was bad sportsmanship if not dark and sinister treachery . . . He emerges from the controversy about his foreign trip, a dead politician," the Paulist concludes.

Read and Weep!

ONE of our readers has forwarded a letter he received lately from his sister. "She is an ordinary girl," he says, "in that she enjoys a good time, dancing, concerts, etc.; she is extraordinary in that she receives Our Lord almost every morning of the year. So her word should mean something. She is not a prude—that is what I would like you to know. She is a Red Cross Recreation Worker attached to a New England hospital . . . "

And here's the letter:

"Dear Don,

"I still haven't found a church here in Anonym where I'm comfortable and happy. I realize that I have probably been spoiled by almost three years of army and navy chapels where there is no need for money matters at all, but it seems to me that commercialization has increased since last I was a civilian church-goer.

"And that doesn't apply just to city churches, either. Not long ago I attended Sunday Mass up in the Mountains at a ski resort. The entire sermon consisted of the following: 'There are two things we do not do in this church: we don't leave the pews before the priest leaves the altar, and we don't put

(Continued on page 627)

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VOL. III AUGUST, 1947 No. 8

Editorial Comment

Huxley the Educator

JULIAN HUXLEY is head of UNESCO. That in itself may be of passing interest in an era when world-wide and would-be world-shaking schemes pass by with bewildering regularity, pass by and leave no trace. In no sense is it any longer news.

One might add also that Julian Huxley had made no secret of his religious views, that he has disseminated them far and wide, particularly and at greatest length in his *Religion Without Revelation.*

But they can be said to be "religious" only in such a peculiar way that it strikes us Mr. Huxley's appointment is itself peculiar. We were surprised it caused so little stir. And yet, one's attention reaches an inevitable threshhold: there are so many astonishing acts in our contemporary three ring circus one may be pardoned an occasional oversight. Most of us have been so engrossed in the antics of the dancing Bear we have neglected the clowns.

Not that Huxley is merely another clown! An able and highly respected biologist in his own right, it is only in his philosophical and religious pursuits he dons the cap and bells to indulge in absurd word play. He reminds us of certain Shakespearian characters at whom our elders taught us we were to laugh but who (salva reverentia) struck us often as sorry fun.

To come nearer the point, Huxley is simply "an atheist . . . a materialist who denies the need for religion or God." This is the way a protestant stated the case in a letter to *Life* magazine. We see no reason to attempt to improve on the terminology. Nor can we, for that matter, see much point in the rebuttal one of Huxley's disciples attempted in a subsequent letter to the same magazine. Charles Francis Potter, a curious type of very modern minister, who likewise believes in religion without revelation offered a kind of self-damaging defense. "It is true,"

he said, "that he denies the need of God, but your assertion that he denies the need of religion is untrue and is evidently based on the fallacy that one must believe in God to have a religion."

We are tempted to add (flippantly?), it certainly helps. If this be fallacy, not Potter but Huxley will be the first to uncover it. At least two more celebrated thinkers have failed in this field, to mention only Comte and Renan.

Really Huxley's approach is fundamentally the same as theirs. His is the now traditional optimistic agnosticism of a bygone era. It may be that he has heightened the emotional appeal —although we doubt it as we think of Comte meditating over his Thomas a Kempis. He would, it is true, have us believe ardently, fiercely, even perhaps fanatically, in what are often old fashioned Christian virtues, without benefit of Christ. But Renan did this up to a point. And then he saw sadly that it would not work.

"Religion," writes Huxley, "to continue as an element of first rate importance in the life of the community, must drop the idea of God, or at least relegate it to a subordinate position." What he doesn't see is that religion now tends in many circles to do just that. This is precisely what is wrong with it: that it has somewhat seriously lost its ancient theocentrism to dally among the social sciences. It is too much infected by the very thing he advocates, the very thing which is sucking out its life blood.

Modern Muezzin

Perhaps the insistent message of the modern minister (we do not dare say, priest) should be simply: "I am the Lord thy God. Thou shalt not have false gods before me." Perhaps we need some kind of occidental muezzin who from a central commanding place might call out in stentorian tones only this terse reminder. Not socialism, or newdealism, or closedshopism, or NAMism, is God. "I am the Lord thy God."

Here we confessedly border on exaggeration and court misunderstanding. But no harm will be done. Our readers may safely credit us with a full realization of the fact that man is composed of body and soul (even if we had not read it in our little catechism). We are acutely conscious of the reciprocity of poverty and sin: that sin not only creates poverty (as the Calvinists were only too quick to see) but that wretched poverty "creates" sin (as modern pontiffs tell us). No one better than Pius XI has demonstrated the crying need for Catholic leadership in social thinking. Yet, as Huxley says rightly, though without realizing the implications of his observation, "God is simply fading away, as the devil has faded before him."

What is curious is that Huxley wants it this way. "The fading of God," he continues, "does not mean the end of religion. It

means the shouldering by man of ultimate responsibilities which he had previously pushed off to God."

Funny Inner Feeling

What it means, de facto, is the pushing off of ultimate responsibilities because there is no recognition of an ultimate. It means self-centered so-called humanitarianism which cannot motivate because it is an insufficient motive. It means the paying of lip-service to airy nothingness, the giving to it of a local habitation and a name—in this case UNESCO. At best it means the titillation of what Arnold Lunn calls a "funny inner feeling." It means a growing cynicism, growing out of this intellectual "Know Nothing" movement, cold despair, and capitulation.

There is a fallacy lurking here, but history has called it the fallacy of Scientism: "the hungry sheep look up and are not fed."

"If you take away the working man's beer" wrote a disillusioned Renan, "you must not expect to get the same amount of work out of him." That is a crude but, withal, striking way to put the case for classical religion. The man who wrote those words drew on a long experience.

It was he, devout disciple of Positivism, previous parallel of Huxley, who had once acclaimed religion without revelation: "It is no exaggeration to say that science contains the future of humanity and that it alone can say the last word on human destiny and teach mankind how to reach its goal." The terminology of that era may differ slightly: "Science is only valuable so far as it can take the place of religion"; but the thought is the same: Renan called it science, Huxley calls it religion without revelation.

It must have been glorious then to be alive; to be young, very heaven—before the reaction set in. Still ecstatic, Renan lashed out at the old fogeys: "It is you who are the sceptics, and we who are the believers." He had something there, but time was to vindicate the sceptics. "We believe in the work of modern times, it its sanctity, in its future, and you blaspheme it. We believe in humanity and its divine dignity, and you laugh at it." No, he was wrong here. Nobody laughed. No one laughs at Renan today; there is only pity: "ubique luctus, ubique dolor, et plurima mortis imago." And when we read what he wrote then, we are tempted to wish he had been right. "We believe in the dignity of man, in the goodness of nature, the rectitude of his heart, in his right to the attainment of perfection, and you shake your heads at these consoling truths and prefer to dwell on the dark side of things."

Blood In The Mud

Yet they tell us that our religion is escapism, and they sneer at "pie in the sky" while they wallow in blood in the mud. Renan, poor good lad, should have

read *Candide* more carefully. A stiff shot of Voltaire would have had a bracing effect.

Forty years later it was that he wrote those other words about the working man and his beer in the days of his disillusionment. "It seems possible," he added grudgingly, "that the collapse of supernatural belief will be followed by the collapse of moral convictions, and that the moment when humanity sees the reality of things will mark a real moral decline." His head was bloody, whether or not it was still unbowed.

As for the once sterling affirmation of faith in the future, of the divine destiny of humanity, of the dignity of man, his goodness and rectitude, this gave way to a shallow cynicism never professed even by his adversaries, the "religionists." "Under the influence of illusions, the good gorilla succeeded in making an astonishing moral effort. Remove the illusions and a part of the factitious energy that they aroused will disappear."

React to What?

Do we have to go all through this again? Or does history have any lessons which can be heeded in time? Huxley would remove the "illusions" as ruthlessly as any adversary, ancient or modern. Somehow, experience notwithstanding, he would preserve the "factitious energy" in sufficient amounts; it would be founded on what comes to mere emotionalism. Our emotional life being a reaction or series of reactions, as Huxley knows full well, it needs must follow that he as well as the maturer Renan is caught and held fast. What are we to react to in a sufficiently emotional way, satisfyingly and effectively? The difference between the two is simply that Renan found that the reaction was not forthcoming.

The appointment of Huxley to UNESCO, it occurs to us, may have been passed over in comparative silence because it has no practical import. In other words UNESCO may well turn out to be just another blueprint.

Certainly to date its chances for life are not good. Officially it is The United Nations Educational, Scientific, and Cultural Organization. But in default of a genuinely united group of nations, one is tempted to dismiss as nugatory the value of its educational, scientific and cultural endeavors. To its credit, it has certainly aimed high; it would promote "a climate of mutual understanding and mutual trust," "combat ignorance and mistrust," "use the weapons of enlightenment and mutual comprehension."

According to the Chairman of the U. S. Delegation, the indispensable Archibald MacLeish, "The overall purpose of UNESCO is to contribute to peace and security by promoting collaboration among the nations through education, science, and culture . . . The functions through

which this purpose is to be realized are three: first, the advancement of the mutual knowledge and understanding of peoples through all the media of mass communication, notably the press, the radio, and the motion picture; second, the encouragement of popular education by the collaboration with the member states in their educational activities; and, third, cooperation with the member states in the preservation of the world's inheritance of materials of knowledge, and in the promotion of the increase and diffusion of knowledge in all branches of intellectual activity."

Humanitarianism

For the life of us we cannot see what Julian Huxley has to contribute to all this. At best, if man can ever be human without God, Huxley is a "humanitarian." Professor Louis J. A. Mercier, in an address delivered at the Institute for Study of the United Nations Charter, Mundelein College, Chicago, concludes the whole effort of UNESCO is at best "humanitarian." Over it broods the spirit, then, of the younger Renan, of Renan before experience had opened his eyes. Says Professor Mercier (as quoted by *The Catholic Mind*, March, 1947): "I am sorry to say that the more I study the Constitution and the proceedings that led to the Constitution of UNESCO, the more convinced I become that we have here a purely humanitarian and secular document, that it calls on us to continue to live in the mirage of the 19th century which led to two world wars, and that consequently its provisions are totally inadequate to help prevent another world war."

Mirage is the *mot juste*. A system has been erected once again (at least on paper) which has so far in the past shown only its thorough insufficiency. Can the "preservation of the world's inheritance of materials of knowledge" of which MacLeish spoke be effected by an organization headed by an atheist, built on materialistic grounds, in its very Constitution and its deliberations carefully avoiding the mention of the name of God, neglecting the possible role of the world's great religions? How is unity to be found therein? At what common end shall we aim? Attain it by what common means?

Meat and Potatoes

Then there are the enormous difficulties of a purely financial nature. "Primum vivere, deinde philosophare" as the old adage goes. With most of the world below a subsistence level, one must first think of meat and potatoes, before Aristotle and the Hundred Great Books. When we have worked out some way to make America literate we may go on across the seas. When we no longer have counties in America which (like one) passed a budget of $23,000 to operate 98 schools, or (like another) pays its white teachers an annual sal-

ary of $900, its Negro teachers an annual salary of $435, we may tell the rest of the world how to do it.

UNESCO has been described as "a kite lying on the ground"; it is hard to see how anyone will ever get it aloft. William Burton, Assistant Secretary of State, called it "only a document, a piece of paper." It would be a little more than this were its constitution to be accepted by the governments of twenty nations, were it first of all to win the approval of our own Congress. For our part we see no point in ever pushing it past the paper stage.

Instead, why not try to draw up a new plan for UNESCO, one which would rest solidly on the only things that can unite nations culturally, the principles which historically underlie democracy both in theory and practice. Not Positivism but the ancient deposit of faith, and it alone, can serve as a basis. After all, there is something ludicrous in letting a handful of agnostics tell us, a vast majority, that materialism is our common bond. Who has elected these men as our spokesmen? By what right do they represent us, putting words in our mouths which are only their own? The tail is wagging the dog!

—G.J.G.

Proof Enough?

The story is told that some years ago in Moscow the Communist Minister of Education, Lunatcharsky, was delivering a harangue to a great gathering in a public auditorium. It was Easter time, and the crowd listened in stolid silence as the speaker reached his peroration:

"Is there anyone among you who can doubt my scientific demonstrations? There is no God, no soul, no religion! There exists only matter in continual flux. That is science."

At the far end of the hall an old Orthodox priest arose.

"I would like to speak," he said.

The official could not but accede to the request, and the old man resolutely climbed the platform, faced the crowd and slowly and with deep gravity pronounced the traditional Easter greeting: "**Bratzi, Khristos voskresse!** Brethren, Christ is risen!"

The people leaped up as one man, and with a great cry gave the response: "**Voistino, voskresse!** In very truth, He is risen!"

Perhaps the old priest died for his boldness, but his was the victory.—**The Liguorian.**

Pardon without Absolution

It's not as hard as you think!

Winfrid Herbst, S.D.S.

WHAT are the effects of an act of perfect charity (and consequently of an act of perfect contrition)?

Such an act of perfect charity:

1. Induces God to restore the sinner to His grace and friendship.

2. It wins pardon for the mortal sins committed, whatever their number and heinousness.

3. It obtains the total remission of eternal punishments, sometimes even the remission of the whole temporal punishment, and always a part of it at least.

4. It wins all this in an instant and forever, without any possible reviviscence of past sins, even in case of another fall, and no matter under what circumstances and conditions this act of perfect charity is made.

5. It restores to the soul all its merits; and if a person dies in this state of grace he will possess for all eternity that degree of glory due to the merits acquired by him in his life. It restores not only all the sanctifying grace that was the soul's before the sin, but something more besides.

6. It effaces venial sins entirely if the sinner disowns and detests them.

And all the effects produced in a soul by an act of perfect charity are there produced in exactly the same way by an act of perfect contrition. Every act of perfect contrition contains an act of perfect charity. An act of perfect contrition is sorrow for sin through *pure love of God,* on account of *God's infinite goodness.* It has three degrees of perfection: (a) When the resolution of amendment is confined to mortal sins; (b) when it extends to venial sins also; (c) when for God's sake the soul would embrace every kind of sacrifice and suffering, even though there may not be the slightest imperfection in avoiding them. The lowest degree suffices.

The following, when seriously meant, is an act of perfect contrition: "O my God, I am heartily sorry for having offended Thee, *because Thou art so very good,* and I firmly purpose by the help of Thy grace not to offend Thee again." It is highly to be recommended that everyone sincerely say this or a similar prayer many times each day.

Concupiscence and Benevolence

Now, by way of explanation, we must begin by saying that perfect contrition is sorrow for the love of God above all else. There are two different kinds of

love. There is, first of all, the love of concupiscence, or of desire, also called *interested* love. This love, in which interest holds so large a place, is the one that leads us to attach ourselves to some person or thing for our own ends, that is, for the personal advantage we hope to derive from them. The second kind of love is the love of *benevolence,* or of friendship, where this love is reciprocal. And this perfectly disinterested love is the one by which we love a person, no longer for our own advantage, but for himself, consequently not for anything we may gain, but solely to give him pleasure or honor and because of the beauty, virtue, perfection to be admired in him.

For instance, suppose you become acquainted with a man in whom you see many good qualities; you admire his honest, open character, his noble mind, and the wealth and fullness of his intellectual gifts. All this makes such a deep impression on you that you are simply constrained to love him. You may have received no favors, nor do you look for any advantages from your friendship with him; you merely love him because of his noble qualities. This is the love of benevolence.

Well, perfect charity is the love of benevolence, this second kind of love, whereby God is loved above all else and for Himself alone, that is, because of His infinite perfections. This charity cannot, therefore, proceed from an interested love, which were too unworthy an origin for such a grace; it must of absolute necessity be rooted in the love of benevolence or friendship. (But interested love may be mingled with it.) *And sorrow for sin out of this perfect charity is perfect contrition.*

Love Is the Touchstone

You may ask whether it is perfect contrition if you are sorry for your sins merely because of God's goodness to you, in creating you, redeeming you, giving Himself to you in the Blessed Sacrament, etc. If this sorrow proceeds from a motive of love—yes; for the motive of love is constituted not only by the infinite goodness of God, or the sum of all His infinite perfections, but also by His single perfections, which as being infinite are not distinguished from the essence of God, but are the very essence of God perceived in some certain aspect. For God is supremely amiable not only because of the sum of His infinite perfections, but also because of any particular perfection—for instance, His power (in creating you), His mercy (in redeeming you), His love (in giving you the Blessed Sacrament).

So if you are sorry for your sins because you love the *almighty* God Who created you, or if you are sorry out of love of friendship for the *merciful* God Who died on the cross for you,

or out of love for the *loving* God Who gave you Himself in the Blessed Sacrament, or for any such like motives, you make an act of perfect contrition.

Thus it is that even ordinary people can make an act of perfect contrition. In this way, for instance, it is really easy to love God when contemplating Jesus dead upon the cross and to be sorry for sin because of this love for Him—because He is the Friend Who died for you.

Of course, to love God because of the sum of His infinite perfections is a greater love, but it cannot be elicited by all. The lesser love just mentioned can, on the other hand, be elicited by all and it suffices for an act of perfect contrition. God has placed this treasure within the reach of all.

Feeling, Fervor, Intensity—All Accidental

We have said that to love God perfectly we must love Him *for Himself* and *above all things*. We now understand what it means to love Him for Himself. But what does it mean to love God above all else? It does *not* mean that we must love Him as much as He is absolutely capable of being loved; it does *not* mean that we must love Him continually and without intermission; and it does *not* mean that we must love Him with all the fervor and intensity of which we are capable by means of the sanctifying grace and the actual graces bestowed upon us. No; to love God above all things means so to love Him that in our *intelligent appreciation* of Him, we *esteem* Him for what He really is, the sovereign, the supreme Good; and consequently of our will we place Him above all that we possess on earth, and, as a result, rather than to lose Him by committing a mortal sin we steadfastly resolve with the aid of His grace to sacrifice all we possess. Hence, to love God above all things is essentially *an act of the will*, and it matters little whether this act is accompanied by any interior feeling.

And we repeat that an act of perfect contrition is an act of sorrow out of the perfect love of God defined above.

Constant prayer gradually makes it easy for us to love God above all things, to keep the first and greatest commandment. In *Comfort for the Faint-Hearted*, by Ludovicus Blosius, we find the following explanatory note to Chapter VII, where he speaks of perfect contrition. It is so excellent and helpful that, though rather lengthy, we give it in full. The note includes all that follows in this article:

This comforting doctrine about the power of contrition to obtain from God the perfect forgiveness of the guilt of sin, and also of all penalty due to it, is taught by St. Thomas (*Sum.* III, qu. 86, art. 1 and 4, and Supplement qu. 5, art. 2).

There is no question here as to the kind and amount of sorrow

necessary for the sacrament of penance. What is called "attrition"—that is, sincere hatred of sin for some supernatural motive not so perfect and disinterested as the love of God for His own sake—is sufficient to obtain pardon of mortal sin in the sacrament of penance. For example, if a man sincerely detested sin because it would deprive him of heaven, or because he feared hell or purgatory, this "attrition" would be sufficient to obtain pardon from God in the merciful tribunal of penance.

Effect of Charity

But, in Chapter VII, Blosius and Tauler are speaking of the power of an act of contrition to obtain from the merciful and loving God pardon of the guilt of sin, and at the same time of all the temporal punishment due to it. Contrition means the sincere hatred of sin because it displeases and opposes God, Who is good. If we love God's Will and hate sin because it is contrary to God's Will, then we hate it for the love of God, and we make an act of contrition. This act, being an act of supernatural charity, "obtains at once from God the pardon of the guilt of all sin"; and, if the act of the will turning from sin to God be sufficiently intense, it obtains also the pardon of all the temporal penalty due to sin.

In this matter there is a common confusion of ideas which does considerable practical harm. People do not distinguish between two things that are widely different—namely, the act of contrition and the act of intense and perfect contrition. The consequence is that they imagine it to be exceedingly difficult to make an act of contrition, and therefore consider it hopeless to try to do so.

We must understand therefore that an act of contrition, however remiss and imperfect it may be, as long as it is really contrition, is sufficient to obtain forgiveness of mortal sin. Directly the love of God is the chief and predominant motive of our hatred of sin, God forgives it. *We may at the same time have many other less perfect motives*—desire of heaven as a good for ourselves, a fear of hell as an evil for ourselves—but immediately the love of God is the chief and predominant motive, His mercy forgives us. If we are able, by God's grace, to say to Him sincerely: "O my God, even without thinking of reward or punishment, because sin is contrary to Thy Will and displeasing to Thee, I hate it and turn away from it," we make an act of contrition and the guilt is immediately forgiven. In the case of mortal sin the obligation of confession remains, though the guilt of the sin has been forgiven and is utterly and eternally blotted out. If the man afterwards refused to confess the sin he would commit another mortal sin, but the guilt of the one blotted out by contrition can never revive. Such is the mercy of God, our Father.

As God's grace and help is necessary for this as for every other supernatural act, before making an act of contrition we must ask God to help us; but, with this help, who can think that for a man of good will it is difficult to hate sin and to turn the will from it because we love God?

It is, no doubt, difficult and rare for a soul to make so pure and intense an act of contrition as to obtain at once from God the pardon not only of all guilt, but of all temporal punishment also; but it is easy, if we implore God to help us, to make an act of contrition, the predominant and real motive of which is the love of God, Who is so infinitely good, though this act of contrition may be greatly wanting in intensity of will. St. Thomas distinctly teaches that "however remiss" may be the charity of the soul to God on which the contrition is founded, the soul is restored to grace. The reason is that charity is the life of the soul; if, therefore, there is real charity in the soul it must be alive, that is, in grace. The soul cannot be alive by charity, however slight and remiss, and at the same time dead by mortal sin. If contrition can thus blot out mortal sin, how much more easily venial sin!

This is an exceedingly practical point, and the common confusion of ideas produces lamentable consequences.

From it comes (1) the idea that if a man has unhappily fallen into mortal sin he must live in that dreadful state till he can get to confession. He should instantly turn to God by acts of contrition.

(2) Constant discouragement arising from considering God to be a hard Master instead of a tenderly loving Father, and imagining it to be so difficult to regain His grace if in a moment of weakness it has been lost.

(3) Want of effort to cleanse the soul by acts of contrition, imagining that these acts can only be made by very saintly people.

Penalty for Not Worshipping?

London—Church of England ministers in the Brisbane diocese are discussing a suggestion members of their denomination who do not worship regularly should be deprived of church privileges, including marriage, baptism and burial.

A sub-committee of six ministers recommended that baptism of a child should be refused where neither parent attends worship; that church marriages should be refused where neither party is fulfilling the duty of worship; that it is a farce and not charity to read the burial service over one who has persistently separated himself from the fellowship of the Church and to refer to him as "Our dear brother here departed."

Stumping for Christ in Old New Orleans

Charles J. Willis, S.M.

"A change has come over the neighborhood . . ."

A LEAN brown arm reached unsteadily into the air, and a voice, somewhat smoothed off by recent "lubrication," called out: "I gotta queshun. An' I betcha can't answer it."

"The gentleman on the porch steps has a question," came over the loud speaker. "If I can't answer it, I'll frankly say so. But now, what is it you want to know?"

"I gotta queshun. Tell me—I know you can't answer it. Tell me, jush where is hell?" With that a row of flashing teeth lighted up a pleasant brown face into a friendly grin, big enough to unravel even the frowns of the good ladies standing by who thought — out loud — that the questioner ought to be ashamed of himself.

All eyes shifted across the unpaved street to a little platform complete with Bible, Crucifix, microphone and oil-cloth sign bearing the words "Catholic Evidence Guild." On the platform a young man in a Roman collar was visibly trying to control a fit of laughter. He finally started to explain that he really couldn't answer the question. In fact no one could, for our Lord told us several times that there is a hell, but never said just where it is. . .

The explanation was good and probably enlightened most of the eighty listeners gathered in the street and on porches that sunny afternoon. It was completely lost however, on the original questioner. He was too busy answering "Yes, Reverend," and "No, Reverend" to the kindly Baptist preacher chiding him for disrespect towards the religious "service."

A few others were in about the same state of "inner glow" that Sunday afternoon, for the seminarians had gone into the saloons as well as into the drug stores and onto the porches to invite people to the "service." Their courage was well rewarded. Out came the patrons, blinking in the dazzling Southern sun, and out came the good sober folk from their modest houses, carefully dodging water-filled holes in the streets, and skirting piles of uncollected rubbish.

Among the Negroes

The Evidence Guild of Notre Dame Seminary had chosen for its search of souls a dilapidated section of old New Orleans, not only "across the tracks" but between two spurs of the Illinois Central Railroad. The houses might be unpainted and the

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Father Willis is Professor of Moral Theology at Notre Dame Seminary.

streets almost impassable after a heavy rain, yet souls were there, hundreds of children and scores of adults, all milling about, all Negro and practically all non-Catholic. New Orleans is proud of its thousands of Catholic Negroes and their huge parochial schools, high schools, and Xavier University. But somehow very few Catholics had settled in that by-section of the lovely old city.

There for many months the Guild squeezed busy moments of apostolic work between the conclusion of Vespers at two P.M. and study period at four-thirty. Each Sunday afternoon seven seminarians — a chairman, two speakers, and four helpers — hurried to the corner chosen for the pitch. While one rigged up a public-address system and played records of hymns and marches, the others spread through the neighborhood, shaking hands all around and advertising the "service."

At each pitch two seminarians gave short talks and answered questions on their topics, and then the chairman asked for any questions on religion. Thirty-one pitches were held from April to November, at which fifty-nine talks on Catholic doctrine were given, approximately six hundred questions answered, and about four thousand pieces of Catholic literature distributed. It seemed there were never enough pamphlets on Blessed Martin de Porres, the Negro Dominican, in spite of the generous shipments received from the Blessed Martin Guild.

The weekly attendance varied between fifty and a hundred, and the seminarians soon made friends with the regular listeners. At all times they received respectful attention, with never a hint of violent heckling. Even those who had stayed a mite too long in the bars were rather a help than a hindrance for they had no inhibitions and freely asked questions.

Parsons Among the Crowd

The sight of preachers and "deacons" in the crowd was none too reassuring at first, especially as one "deacon" had paper and pencil poised for Bible references. Since he was, and probably still is, convinced that the Bible is the sole rule of faith, he wanted Scripture texts in support of benediction, medals, and novenas, as well as of purgatory. He really meant no harm and seemed quite content when given the Church's divine commission to teach and rule as the basis for her wide variety of instruction. In him and in many other listeners, the Guildsmen discerned those "non-Catholics of good faith" so hazily described in the theology manuals.

Nor did the "race problem" cause any difficulty. White students, plus traditional Southern social patterns, easily add up to a ticklish situation. There was reason to fear that a tactless expression might ruin everything.

But unfailing courtesy on the part of the seminarians and their seeming unconsciousness of racial barriers quickly won the good will of the crowd. An object lesson in ideal race relations was afforded when Reverend Roy Leo Woods, S.V.D., Negro priest from Saint Augustine's Seminary, Bay St. Louis, Mississippi, appeared on a pitch with the seminarians and gave an inspiring talk on the reasons why he became a convert and a priest.

An outdoor presentation of the Way of the Cross opened the series on Good Friday and closed it in mid-November. A large picture of each station was explained by a priest, and a group of seminarians sang the Stabat Mater. It was evident that the listeners had never before seen a cassock. The children especially had difficulty controlling their curiosity. With innate courtesy they covered their mouths with their hands, but had no control over their dancing eyes. The smaller ones couldn't r e p r e s s shrieks of laughter, shouting: "Lookit the dresses!" "Lookit t h e la-a-adies!" Strangely enough, as soon as surplices were put on all laughter ceased and a reverential hush fell on the crowd. Even the tiniest seemed to sense the fitness of the garb for a religious service.

After the last presentation of the Stations, an elderly preacher walked over to the platform to express his appreciation. "I want to thank you, Reverend," he said. "You folks sure did show how much the Lord suffered. It sure was pretty."

Special Training Required

Behind that picture of efforts to bring to the "other sheep" the voice of the Good Shepherd, there is a large background of work and prayer. For some years now formal training in Evidence Guild technique has been part of Notre Dame Seminary's course in Catechetics, as preparation for adult religious instruction. Since the course is offered only in the second and third years of Theology, few trained speakers were available at any one time. The only immediate use to which the training could be put was an occasional appearance with the laymen's Evidence Guild downtown in Jackson Square. Hence a separate Guild was formed at the seminary, open to all the students. At present forty-nine are members, of whom twenty-one have secured licenses to appear in public.

Licenses are issued for one topic at a time, and permit the student to answer only questions on the subject of his talk. All other questions must be referred to the chairman of the pitch. To qualify as a chairman the candidate must be an upper classman, and must pass an examination by three members of the Faculty, based on Conway's *Question Box*. Naturally the thorniest

problems of Theology, Church History and Sacred Scripture come up for an airing in the examination. Even at that the candidate is drilled on various ways of saying: "I don't know, but I'll look up the answer and get it to you."

Every Evidence Guildsman knows that at times he will be at a loss for an answer. Catholics in the crowd are especially apt to ask: "How many Religious Orders are there?" "How many Catholics are there in Japan?" or "What indulgences can be gained by making a novena to St. Jude?" On such occasions a candid confession of ignorance does more to win the respect of the listeners than the correct answers to a dozen simple questions. For the first time in their lives many non-Catholics have heard a minister of religion admit there are things he doesn't know. They are thereby all the more ready to admit the correctness of the speaker's other answers.

Such elaborate preparation may be needed on the part of seminarians, but it is in no way necessary for priests. Their complete course of seminary studies provides them with ample information for practically all questions. All they need is the time to do the work and a working knowledge of the Life of Christ. If they can talk about Christ sincerely and simply, then it doesn't make much difference what doctrine they are explaining. It is also good to remember the two ways of answering questions on why Catholics believe this or that. An apt quotation from Sacred Scripture is usually available but doesn't always come to mind in the excitement of the moment. Then one can truthfully say: "The Church organized by Christ teaches that doctrine, and we know that Christ's Church can't make a mistake in matters of belief because. . ."

The Work "Pays Off"

Do the results justify all that effort? Definitely yes. Even though the very nature of the apostolate of the street-corner excludes an estimate of the good accomplished, the known benefits both to speakers and listeners are ample reward for the energy expended. As a laboratory for seminarians, Evidence-Guild work fully justifies its existence. The seminary hopes to equip the future priest with solid doctrine, with tact and prudence in dealing with Christ's flock, and above all with true zeal and holiness of life. Open-air speaking, and the preparation for it, supply the seminary with a laboratory where doctrine is vitalized, prudence is acquired, zeal is fostered, and holiness—or union with God—is shown to be the soul of the apostolate.

In particular the Guildsmen of Notre Dame Seminary testify that questions on points generally overlooked in preparation

for examinations have given them a healthy respect for even the small print of the theology manuals. They have likewise come to realize the need of a solid grasp of the treatise on the Church, since so many non-Catholics seem to forget that Christ organized a Church, as well as preached beautiful truths.

More important still, the Guildsmen have learned at first hand the need of prayer and the insufficiency of logic and rhetoric. As a result while the speakers are lending their voices to the Good Shepherd, other members of the Guild voluntarily go to visit Him in the chapel, imploring Him to bless and prosper the efforts of His messengers in the streets.

Their prayers for the conversion of souls are now more in-dence-Guild work brings the one seminarian wrote: "Evi-dence-Guild work brings the apostolate out of the realm of dreams. My zeal as a result has now to work with concrete things and concrete, if you will, individuals. I think more about the individuals Christ guides into my path than the hundreds who walk in my dreams."

Zeal aroused by outdoor work has since searched and found an outlet in aiding the chaplains of local hospitals to instruct ignorant Catholics and contact non-Catholics.

As to the good accomplished in the souls of the listeners, only God can tabulate it. We know of only one convert that the Guild helped along to the harbor of truth, but perhaps others are on the way.

Certainly hundreds have now in their possession printed invitations to call upon the priests of the nearest Catholic Church. Word has spread throughout the neighborhood that Father Anthony Keil, S.S.J., the pastor, appeared on the Guild platform and urged all to come to him whenever they needed help.

As a result of the students' zeal, some fifty children, all non-Catholics, came to a religious vacation school conducted by the seminarians on steps and in alley-ways during the summer. At present over thirty of those children, with their parents' consent, are taking Catholic instruction provided them through the release-time program.

In general, a change has come over the whole neighborhood where the seminarians have been active. In the past the sight of a Roman collar elicited only distant stares, if not positive signs of distrust and sullenness. Now wide smiles and cheery greetings come from the adults, and enthusiastic welcome from the children as the seminarians walk through the area. That means that prejudice has been broken down, ignorance conquered, and a way has been opened up in human hearts for the saving truths of Christ's Gospel. The rest is hidden in the inscrutable designs of Divine Providence.

Fifty Converts A Year

And he's been at it twenty years!

P. H. Ratterman, S.J.

A SELF-ASSURED Western Reserve student from Cleveland, Ohio, is distinguishing himself before Father Lilly's "Inquiry Forum" on this particular winter's evening.

"You can't prove all of this humbug about religion," he ardently boasts, to the intense interest of the class. "As a matter of fact, you can't be certain of anything in this world."

Father Lilly, all six feet two of him, humbly suggests that it is perhaps not too unreasonable to feel certain that two plus two equals four, or that we cannot question such an obvious fact as our own existence.

"Make him admit it, Father. Make him admit it," a potential Catholic cries from the back of the room.

"I never make anybody admit anything," the priest replies. "The facts must do that."

Perhaps this little remark of Father Warren C. Lilly, S.J., gives a valuable clue to his success in bringing converts into the Catholic Church. He keeps himself in the background—not an easy job for a man near two hundred pounds—just making sure that the facts get a chance to talk. The results of this simple method are astounding, for he has personally brought into the Church over a thousand converts during the last twenty years.

It all began away back in 1914 in a little Missouri town, Florissant, when "Mr." Lilly was sent to instruct the Negroes living near the Jesuit novitiate. Although there were no apparent results from this early work by the muddy banks of the Missouri, an ambition was enkindled in his heart that was destined to become the greatest driving force in this priest's life. Those outside the Church, he thought, must be brought to see the beauty and happiness of our Catholic life.

His First Convert Class

Not until Father Lilly was a Jesuit teaching scholastic in British Honduras did he bring his first full-fledged converts, a mother and her son, to the feet of Our Lord. Several years later, while completing his theological studies, he organized a convert class in an idle room at St. Louis University. Here, during long winter evenings, he patiently talked, discussed, and argued the Catholic faith with anybody, white or black, who cared to attend his inquiry sessions. Twenty souls were the fruit of this labor. He was still just beginning his life's work.

Father Lilly was ordained in

The writer teaches at Loyola Academy in Chicago.

1925. On the very afternoon of his ordination he baptized one of his own converts. Since that day he has spent pastoral years in Cleveland, Cincinnati, Cleveland again, and now Chicago. Everywhere he goes he leaves behind a remarkable number of converts —street-car conductors, school teachers, house wives—all manner of men and women—yes, even Protestant ministers. And these results are all the more astounding since, at first glance, there does not seem to be anything outstanding about Father Lilly unless, of course, it be his size.

Father Lilly impresses observers as one not easily suffocated in a crowd. He stands a head taller than most men and uses this advantage to spread plenty of laughs and good cheer everywhere he goes. He is not the most fluent speaker in the world, but manages to get his point across in a very convincing way. A rather pronounced chin must have discouraged him from taking up boxing, if he ever had such aspirations. In short, Father Lilly would make a rather ideal "movie priest."

Biblical Simplicity

We have to look below the surface, however, if we want to account for the success of Father Lilly in convert work. Perhaps most attractive of all is the biblical simplicity of his manner. He simply talks about the Church he loves, tells the people about the Faith he lives, and leaves the rest to God. No overwhelming personality irresistibly draws them into the fold, as the storybooks would have it. Father Lilly just converses about Our Lord and His Church. Truth and grace must make their own way in the hearts of converts.

Not every meeting of the Inquiry Forum is as exciting as the one that featured the young skeptic from Western Reserve, but there is frequently plenty of entertainment. Father Lilly delights most of all in the "all-hot-and-bothered" type of visitor who hopes to embarrass him with "unanswerable objections."

"They really help me," he maintains. "Non-Catholics today are usually not well enough informed on religion to ask questions. A fire-eating atheist or a rabid spinster with plenty of homemade convictions is made to order for my convert class."

In their absence Father Lilly occasionally has to resort to an audience stooge to get the questions popping, but the genuine objector is by far preferred. One of these latter gentlemen dropped out of the class after a few sessions and later explained, "I found it too fatiguing. It was too much excitement after a full day's work."

Father Lilly places great emphasis on humor at his meetings, to which all are invited, Catholics, Protestants, and Jews, believers and unbelievers.

"You have to keep the folks in good humor or you don't get

anywhere," is his first piece of advice. "The Pope is infallible, the Bishops speaking as a group are infallible, and, of course, Father Lilly is infallible," is his way of explaining by an absurdity that an ordinary priest does not enjoy this prerogative. The people get it at once—and like it.

"You think the Church should condemn boxing?" he replies to a leading question. "Madam, have you ever seen a football game? Or a modern basketball game? Or if you really want to see something rough, go to a hockey game some evening. Boxing is a sissy sport compared to these."

"Ask me any question you want," he frankly tells his audience. "If I don't know the answer, I'll find some way to get out of it."

He Never Dodges

This last remark may sound a bit insincere, but Father Lilly's actions speak louder than his words. He never sidesteps a question; he never avoids an issue. Never is an inquirer told, "We will discuss that later," or "Ask me that in a few minutes, will you?" Nothing is more important, Father Lilly holds, than what the audience wants to know, so he scraps his prepared talk—it was only going to last ten minutes anyway—and answers all questions directly and immediately.

This policy of taking on all comers demands a tremendous reading background besides a fingertip knowledge of all philosophy and theology. Questions in one evening often range from Aristotle's concept of the human soul to the position of Protestant clergymen under the Franco regime.

The fifty, seventy-five, or hundred people that put in an appearance at Father Lilly's Thursday—evening discussions may come for just as many different reasons. One or two he met perhaps on the bus or streetcar that afternoon. Another has picked up one of his pamphlets in a friend's house. Recent converts hopefully bring their friends around. Priests and sisters in the district help most by sending inquirers. A few drop in "just for fun." Not everybody who comes to the talks is interested in the Catholic Church. Some of Father Lilly's best converts have admitted afterwards that they originally attended the conferences with the intention of enlightening him on the truths of Protestantism, hoping to lead him from his erroneous Catholic ways.

Patience and understanding are the principal things in dealing with prospective converts, Father Lilly maintains. "We must be convincing, but not controversial." If a visitor is really bitter toward the Church, his erroneous views must be broken down bit by bit. "Every falsehood uprooted, each true teaching implanted is a severe soul-

shock." Father Lilly tells of one misinformed gentleman who learned too much at one gulp for his personal comfort and explained why he would never return to the Forum, "I've believed these things all my life, and I want to continue to believe them."

Our Best Argument

There is no one particular truth in our Faith that causes people to hestitate before the doors of the Church, Father Lilly discovered. "It's the whole thing." Confession and the Real Presence, things that might seem stumbling blocks to inquirers, are not difficult for them to accept. More frequently they adopt the attitude, "It's too good to be true." A complete view of the Church, her solidarity of structure, the logic of her reasoning, at first overawes and frightens the observer, but finally becomes the most persuasive force to bring him into the true Faith.

For this reason Father Lilly gives his brief talk on some different phase of the Church each week. No particular discussion is supposed to turn the whole trick, for convert making is a matter of months and even years. A superintendent of Protestant Sunday schools, who had come originally to "convert" Father Lilly, once made an enlightening comment on this policy.

"Father," she remarked after her conversion, "at first I did not see what you were driving at in your talks. You seemed to be getting nowhere. But finally I realized that you were slowly rebuilding my somewhat shattered house of Faith. One week you put a brick back here. Another day you restored a window, another time a door. After a year I began to see that my house was becoming for the first time not only strong but beautiful."

Father Lilly owes much of his success to the fact that he is as outspoken in his criticism of Catholics as he is of anybody else.

"I think Catholics are the worst salesmen in the world," he frequently tells his class. "If there were as many communists in this community as there are Catholics, they would turn the place upside down." One of Father Lilly's circulars comments, "The world is in a bad way. The human race is actually in danger. *Catholics are to blame!* They have been idle, self-centered, backward, too irresolute to speak up with conviction and zeal."

Such frank assertions, all too frequently true, lead the casual controversialists to feel that they are dealing with a man who is unbiased, one who has sought truth—and found it.

Christianity has not been tried and found wanting; it has been found difficult and not tried.—G. K. Chesterton.

Catholics on the Land

Keeping the balance between town and country

Patrick T. Quinlan

IN a recent article we called attention to the fact that the Church in America, rural and urban, depends greatly upon the rural population. As far back as 1922 a group of progressive and forward-looking church-men were not only aware of this situation but were likewise determined to do something about it. They therefore met to confer in St. Louis. Among them were to be found Edwin V. O'Hara, at the present time Bishop of Kansas City; Luigi G. Ligutti, now a Monsignor and Executive Secretary of the National Catholic Rural Life Conference; W. Howard Bishop, the Founder of the Home Missioners of America; George V. Hildner, known today throughout the Central States as the Fighting Priest because of the manner in which he consistently struggled for legislation in favor of the rural populace, and Louis Zirbes, now treasurer of the Conference.

The first meeting of these men must have been one of profound deliberation. In an idealistic mood they visualized the construction of ten thousand small rural churches, chapels, and wayside shrines as the solution of the urgent rural problem and ultimately the problem of Catholicism in the city. They began to execute their plans. They soon realized that although the construction of churches and shrines should ever remain a definite part of their program, there is more to the preservation of the Faith in the hearts of the faithful and the conversion of those outside the fold than a purely spiritual approach. In other words, they learned that to be true which was later so well expressed by Father Tompkins of Nova Scotia: "You cannot spiritualize a people who have their belts up to the last notch."

Consequently the organizers of the National Catholic Rural Life Conference broadened their program. They developed together with their spiritual procedure one which was economic and social at the same time. They set before themselves what have become known as the four working aims of the Conference and they have adhered to these objectives up to the present time:

1) To improve the condition of the underprivileged Catholics now living on the land.

2) To keep on the land the Catholics who now live on the land.

3) To settle more Catholics on the land.

4) To convert the non-Catholics on the land.

This is the second of Fr. Quinlan's articles on the subject.

The tremendous number of underprivileged persons living on the land in the United States is not generally recognized. A few years ago I had occasion to care for the spiritual welfare of people who lived and labored in the tobacco area of the State of Connecticut. While carrying on my work among these people I came in contact with social workers of various creeds and denominations who were doing all in their power to uplift the migrants of the nation. It was estimated at the time that there were from three to five million of these migratory people throughout the country, people constantly on the march, following the crops, some changing residence as frequently as twelve times each year, many of their children growing to manhood and womanhood without a single day of education, most of these people without any religious contact whatsoever with the exception of that which these social workers were zealously attempting to provide for them. I was astounded at the number of these who were of Catholic ancestry. Moreover there are the sharecroppers and the tenants who live in better economic circumstances than does the migratory worker—but all alike stand greatly in need of spiritual attention.

To Keep More People on the Land

We now have an unbalanced population, a topheavy urban-rural relationship. It is therefore the ambition of the Conference to keep a great percentage of those who are now in the rural areas on the land. The trend has been constantly urbanward to such an extent that we now have a population of people who are 75% urban and only 25% rural whereas in the later part of the past century our national population was 75% rural and 25% urban. The trend of today must be checked. There is no desire on the part of the Conference completely to stop this flow. It is fully aware that should it succeed in doing this it would sound the death knell of our cities. But the flow must be made less rapid. The urban-rural population relationship should be, it is estimated, a 50-50 relationship rather than one of 75-25.

The Rural Conference holds this as one of its objectives because its members are fully convinced that for the full development of the human personality, for the greater good of the family, for the welfare of the Church as well as for the welfare of the State, rural living is the desirable mode of life for the greater number of people.

Our rural people in imitation of our urban dwellers have of late become more and more a propertyless people. The Conference has taken the initiative in warning them against this dangerous trend. It encourages them to retain or to acquire ownership of the land upon

which they dwell, for ownership tends toward a greater stability. Lack of ownership sets people adrift. As a rule the drift is cityward.

To Settle More Catholics on the Land

The third objective of the Conference is to settle more Catholics on the land. It is aware that, in spite of the fact that 80% of our Catholic people live in urban districts, cities left to themselves are dying. This may be because city children from an economic point of view are liabilities, while the country child is an asset. The city does not provide an environment suitable for raising a large family, although there are notable and noble instances in which large families are raised in spite of unfavorable circumstances. Hence the Conference wishes to inspire more urban Catholics to take up rural living.

When we suggest rural living, the average city person visualizes living full time on a farm in the country. This however is not the case. There is a middle course. This objective is of such great import in this our day that I hope to prepare a special article on the subject of Rural Homesteading.

To Convert Non-Catholics on the Land

The final working aim of the Conference is to convert the non-Catholics who are now on the land. In a previous article we hinted at the importance of converting the future city dwellers before they depart from their present rural locale to take up urban living. This provides a broad field of activity for the Church.

Very recently I received an invitation to attend a conference of non-Catholic, Negro, rural ministers. Many startling as well as interesting facts were revealed at that meeting. The following series of facts aroused my particular interest.

a) There are six million rural, colored workers in the Southland.

b) Two million of these have no religious affiliations whatsoever.

c) A great percentage of the remaining four million see a clergyman only on rare occasions.

d) Many others see a clergyman once each week, just in passing.

e) There are areas in which 85% of the clergy have no better than a third-grade education.

Several years ago, an issue of the *Southern Baptist Home Mission* called attention to the fact that in thirty-two mountain counties of Kentucky, only 18% of the people were professedly Christians, while in five of these counties less than 17% were Christians. Yet this was looked upon as a Christian area.

Dr. O. E. Baker, an outstand-

ing student of population trends, has made this statement: "Most of the rural people of the South, one-third to two-fifths, are not members of any church. They are poor. They are in need of the guidance and the consolation which the Church has extended to the poor throughout the centuries. If the city churches cast their bread upon these waters, it may come back to them manifold in the future."

Lest we might conclude that the South alone provides a field for rural conversions, it might be added that Father W. Howard Bishop has revealed the fact that of the 3,070 counties within the boundaries of our nation there are more than 1,000 in which no priest has ever taken up residence. I myself have made a survey of one of the townships of these priestless counties. During one day of the survey in this Southern-Ohio county, I interviewed twenty individuals in the hills. Of the twenty, only one was baptized in any church or denomination and he was baptized in a non-Catholic church. His name was Malone.

To bring about the realization of these noble objectives of the N.C.R.L.C., some seventy Rural Life Directors in seventy dioceses, representing their Ordinary in matters rural, are working might and main, hand in hand with the leaders of the Conference. They accept the principles of ruralism from the Conference and attempt to apply these to the problems which are peculiar to the area in which they find themselves. Their serious efforts as well as their successes are reflected in the reports which they give each year on the occasion of the annual meeting of Rural Life Directors.

Newman on Anti-Catholic Protestantism

Such, then, is Popular Protestantism, considered in its opposition to Catholics. Its truth is establishment by law; its philosophy is theory; its faith is prejudice; its facts are fictions; its reasonings fallacies; and its security is ignorance about those whom it is opposing. The Law says that white is black; Ignorance says, why not? Theory says it ought to be, Fallacy says it must be, Fiction says it is, and Prejudice says it shall be.—**Present Position, p. 371.**

The way to convince another is to state your case moderately and accurately. Then scratch your head, or shake it a little and say that is the way it seems to you, but that of course you may be mistaken about it; which causes your listener to receive what you have to say, and as like as not, turn about and try to convince you of it, since you are in doubt. But if you go at him in a tone of positiveness and arrogance you only make an opponent of him.—Benjamin Franklin.

Pictures, Statues, Cross

A meditation before the tabernacle

Francis P. Donnelly, S.J.

THE sunlight comes in where I kneel, Lord, and lights up for me the pictures framed for me in the windows. They are put there to lift my thoughts to you and to center them upon your tabernacle. Other windows are made to look out of. Church windows turn me away from the outer world. Thousands out there pass you by. A few by a gesture do reverence to your presence, but to most your tabernacle is unknown and not recognized. The picturing rays then remind me of your presence and bid me by my increased reverence to make up for the multitude who know you not.

When I think of the cold, bleak thoughts that I have when before you, the pictures of you or of your saints put warmth and color into my heart. I recall what you have done for me and what they have done for you. You, Lord, are the sun from on high, and before my mind with the pictures about me, you give me inspiring visions of the countless saints who have done honor to you on the altar. Equip my soul, Lord, with unfading pictures that in their glorifying light my drab thoughts may keep ever centered upon you with the fervor of your saints.

You, Lord, are the divine artist of sancity. Your teaching, your example were the realities by which, with the grace of heaven, your saints displayed the virtues that earthly artists have tried to picture. Not by colors only have they guided my wandering thoughts to you; in metal and stone also they have represented you and your saints. Statues grace your churches and chapels. Yourself, your Mother, St. Joseph, and other saints and angels surround your tabernacle. They unite with pictures to give me not only holy visions, but also by their firmness and solidity to give me strength in my devotion to you. I am silent before you and I envy the eloquent silence of these statues. Would that my resolves to honor you were carved in stone or molded in metal and that all the day long, resolutions would be strong as statues in your presence.

In honoring the statues I honor you, Lord. Stone and metal are more easily shaped in beauty than the free will is formed to virtue. When formed, the statues endure, but my virtues, alas, are often as weak and fleeting as a figure formed in seashore sands, swept into nothingness by the tide or even by a single wave. The faith in my adoration of you, the love in my devotion to you, make them,

Lord, with all other virtues, enduring as the most lasting materials of the sculptor.

I come back, Lord, from pictures and statues to your Cross which crowns your tabernacle. Your Cross deserves to be everywhere. The prayers of the world begin and end with your Cross. Through the Mass that sign blesses the priest, is imprinted on his body and lips, consecrates repeatedly the bread and wine that is to become your Body and Blood. The Cross overshadows your altar and tabernacle. It bids me to join with your Mother, Mary, and with John, my brother, and with the holy women, who stood by you to the end. Those faithful friends will make the inspiration of pictures and statues human in appeal and divine for me in honor to you.

Artists have pictured you Lord, unveiling for us your Heart surmounted by your Cross. In my heart that Cross should find an honored place. I am to take up my cross daily and to follow you. Wherever I may be, at work or play, awake or asleep, I would have my heart, warmed by every picture, strengthened by every statue, remain forever a daily sacrifice beside your tabernacle in the shadow of your Cross. Hosts of men have fought and died for you, giving glory to Calvary and to your tomb. Enroll me, Lord, as a crusader, a cross-bearer for your tabernacle where you are still a sacrifice for me, living to make intercession for me.

Not He

Among the ardent feminists arrested during the suffragette movement in England was an elderly crusader, often in jail for the Cause, and a young thing sentenced for the first time and taking it very hard. They were assigned to adjoining cells. Anon, the older woman heard the younger sobbing. She rapped energetically on the dividing wall and called:

"There you are, dear, don't cry! Put your trust in God—She will protect you!"—Cornelia Stratton Parker, **Wanderer's Circle.**

How They Got That Way

The churches of the land are sprinkled all over with bald-headed old sinners whose hair has been worn off by the friction of countless sermons that have been aimed at them and have glanced off and hit the man in the pew behind.—Henry Ward Beecher.

The great use of life is to spend it for something that will outlast it.—William James.

N. O. D. L. Notes

Nudist magazines still published

Mr. William C. Smith

IN many American cities, nudist magazines do not appear on the newsstands. However, Atlantic City seems to be an exception. Your correspondent picked up in one store a magazine called *Modern Sunbathing and Hygiene*, as well as other picture magazines such as *Bits of Beauty, Titter, Showgirls.*

Modern Sunbathing is published at 653 S. Wells Street, Chicago, Illinois, and of course cannot be sent through the mails. It is apparently distributed by common carrier. It is that kind of magazine. It does not have the completely bad pictures on its front cover that you find on such magazines as *Sunshine and Health*, but the contents are just as bad.

The sale of this type of magazine should certainly be seriously questioned by the city authorities wherever it is sold, and so should its source of publication.

The other magazines, needless to say, are quite objectionable and, also needless to say, do not carry permits to be sent through the U.S. Mails.

Note to Our Reviewers

During the summer months, many of our reviewers will undoubtedly be on vacation. May we ask you, then, if you are going to be out of town, to request someone else to take the burden of reviewing the magazines assigned to you while you are away. May we ask you, too, if you happen to notice on your travels any magazines that you think should be brought to the attention of the NODL Office in Washington, to send such magazines to us, with your suggestions and recommendation.

The problem of indecent literature does not end with the summer months. It goes on all the time, so we still need your help, or the help of one of your colleagues, all during the summer.

Who's Who Among Our Reviewers

The Very Rev. J. Francis Tucker, O.S.F.S., is the Provincial of the Oblates of St. Francis de Sales, and resides at St. Anthony's Church, Wilmington, Delaware. Father Tucker is also the chairman of the Diocesan Commission on Literature of the Diocese of Wilmington.

A Question of Organization

Very frequently, when a Diocesan Director of Decent Literature wishes to set up an organization to combat the salacious magazines on the newsstands in his locality, he is at somewhat of a loss as to what type of organization to build.

All his questions are answered for him in "The Manual of Instructions of the Council of Men," published by the National Council of Catholic Men, 1312 Massachusetts Avenue, N. W., Washington 5, D.C.

The pertinent suggestions are contained on two pages of the Manual and give in detail the method for arranging for visitation of the newsstands, and reports to the parish heads of the

NODL, and much other pertinent information.

These Manuals are obtainable at the above address for the sum of one dollar.

It is the hope of NODL that more and more active organizations be set up in parishes throughout the country, subject of course, to the directions of the Ordinaries of the dioceses.

This question of organization is extremely important, for unless the newsstands in the local area are visited regularly, there is no telling what sort of material is liable to appear on them. Besides, if the vigilance of the local visiting committees is relaxed, there is always the danger that where once the newsstands cooperated with the local NODL group, the situation will rapidly deteriorate, as military men say, and conditions will become worse than before.

Therefore, it is hoped that more committees will be formed, and where their work has become stagnant, they will start to function again.

Message to Dr. Shipler

"Throughout your magazine you persist in quoting from men who have affiliated with the left. . . . You have quoted from Prof. Clyde Miller (Columbia) . . . . Next you have quoted from Louis Adamic. This fellow is head of a highly geared Slav propaganda committee functioning to defend the notorious Tito and the whole communist movement. . . . You have quoted George Seldes, editor of the hate sheet called **In Fact**. . . I was amazed to find you had quoted at length the radio announcer, Johannes Steel. You surely know that this fellow is a regular writer for the outright communist press. . . . You have a long article by Dwight J. Bradley. . . . I think you know that the magazine called **The Protestant** has recently been condemned for its pro-soviet and its anti-Catholic position. It just happens that at this stage of the world show, these two viewpoints seem to have something in common. I am a Baptist."

From a published letter of George W. Robnett, head of the Church League of America, to the **Churchman**, Episcopalian organ, edited by Dr. Guy Emery Shipler.

Liturgical Note

St. Louis—(AP) More than 5,000 pipes will be built into a giant liturgical organ ordered for the St. Louis Cathedral (Roman Catholic). The largest will be 30 feet long, the smallest about the size of a lead section of the building which had no entrance or exit, indicating that the cat was imprisoned when the building was put up in 1886.—**Bridgeport (Conn.) Telegram.**

Magazines Disapproved

by the

National Organization for Decent Literature

August, 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-iac
Art Models
At Ease!
Authentic Detective Cases

Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk

Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie

Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective

Eyeful

Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade

Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie

Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist

Ideal Love
Indigestible Digest

Joker

Keep 'Em Laughing!
Khaki Wacky

Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade

Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales

National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines

Pack O'Fun
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play

Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus

Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective

Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank

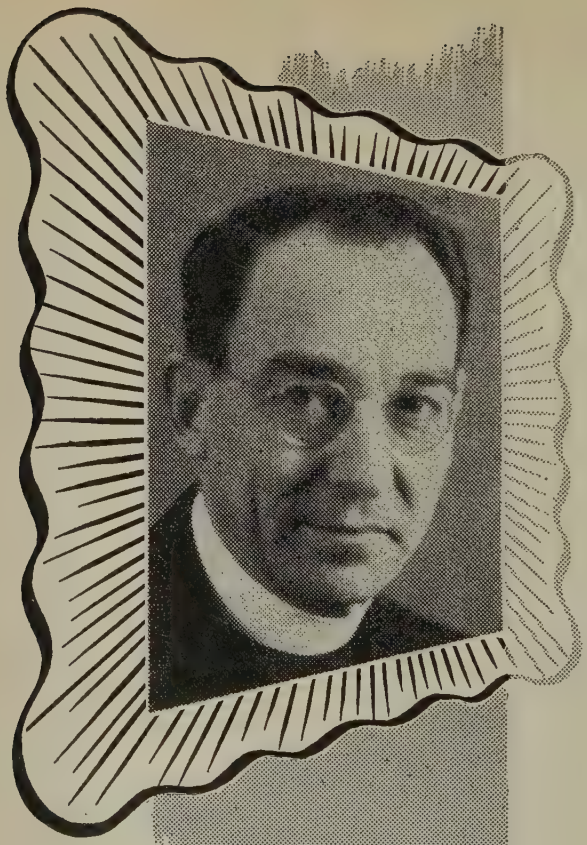
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases

Varieties Cartoon Cavalcade
Vital Detective Cases

What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink

Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique

Zippy Stories



*Our Little MESSENGER is the primary unit in the MESSENGER Series of weekly religious instruction periodicals. The unit for intermediate grades is the Junior Catholic MESSENGER; for the upper elementary grades, the Young Catholic MESSENGER.

REV. ALOYSIUS J. HEEG, S. J.
Author: "Illustrated Catechism" and "Jesus and I," a First Communion text appearing in nine translations in widespread use throughout the world.

Announcement

The publisher of the MESSENGER Series announces that Father Aloysius J. Heeg, S. J., well-known catechist, will prepare the entire contents of each issue of the *Confraternity* edition of Our Little MESSENGER* as well as the religious instruction section of the *School* edition.

As the author of the "Illustrated Catechism" and "Jesus and I," Father Heeg has demonstrated unusual knowledge of child psychology and extraordinary skill in the presentation of religious truths to the child mind.

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The Priest and Avarice

M. Eugene Boylan, O.Cist.R.

". . . Nec speravit in pecunia et thesauris"

THAT Calvinistic spirit which sought material success as a sign of spiritual salvation still survives in the English-speaking world as a tendency to regard wealth as a mark and a measure of "respectability" and to despise poverty as a token of failure. Even Catholics are often found to be infected with the outlook, and the clergy are not always free from the general infection. It is a charge constantly levelled against the clergy by their enemies that they are avaricious; would to God that the charge were always unfounded! Even in our time, there is truth in the following lament of the Council of Milan: "How many priests there are, otherwise good, modest, of upright life, given to study, exemplary, whom this cursed penuriousness and avarice renders objects of hatred before God and man!"

To appreciate the danger there is in this matter for all of us, let us consider the motives that may lead to this tendency to avarice. The majority of those ordained priests in the English-speaking world were, until the present generation, the offspring of families who had been reduced to beggary and comparative ignorance by penal legislation and had been socially despised as a sort of "white trash." When emancipation came, they tried to fight their way back to "respectability" against many external obstacles as well as a fearful interior inferiority complex. In a society where wealth and material success was the criterion of social standing, it is no wonder that many Catholics pursued material gain with a zeal and avidity that were somewhat inordinate.

Many priests inherited this outlook and were unconsciously animated by such a spirit after they were ordained. Their sense of inferiority made them seek to establish themselves in "solid respectability" by the acquisition of a full purse. Such a policy almost seemed part of their duty to their religion, their priesthood, and their family.

Lucrum Cessans—Damnum Emergens

This tendency finds further food in the fact that many priests reached the altar only at the cost of considerable sacrifices by their immediate relations. Their vocation involved not only a *"lucrum cessans"* for their relatives through the loss of a son in whom they would find a financial and social asset, but also a considerable outlay. It is natural that such men might feel constrained to do something to make up that loss, and so, tend to seek riches.

But even if these causes are not operative in every case, there are others that may be. We all know the tendency of the man with an inferiority complex to strive to compensate his low estimate of himself by the acquisition of wealth, of property, or of remarkable things. Men tend to build themselves up in this way by increasing their possessions. Closely connected with this outlook, is the desire to be a generous host. Lavish hospitality is not always animated by sheer altruism; there is a strong strain of pride in it. It may even be the result of a lack of moral courage which makes us afraid of not being as good as our neighbor.

There are many other motives that can lead a priest to seek riches, but we can nearly always trace back the beginnings of our inordinate desire for money to a desire to build up ourself. There is a lack of true self-denial at the root of it. We are not living-up (or should one say, "dying-up?") to the full meaning of our sacrificial statement made by saying Mass. Unlike our Master, we have not "delivered ourselves." We want to increase whereas He must increase, we must decrease.

Self-Deception

But our pursuit of money is not always for ourself; it is for our church, for this or that object in the parish, or perhaps for charity! Perhaps it is! But perhaps it is also for ourself! The tendency towards "self-increase" can masquerade under many such forms. When a pastor proudly shows people around "his" church, or tells of the collection toward "his" fund for some special object, one cannot help wondering sometimes whether the accent is not rather on the "his" than on the church. Let it be granted that parochial finance is always a pressing problem and often calls for energetic action. Yet we must be careful that the pursuit of money for the sake of our flock is not used as a subtle means of self-seeking and "self-development."

Because there are so many motives which can lead a priest to pursue money, and so many ways in which he could secretly, as it were, satisfy this passion, it is necessary that a priest should take up a very decisive attitude in the matter—all the more so, since it is the one vice from which time does not deliver us. It rather feeds upon the years. As St. Gregory says, "All vices wane as a man ages except avarice alone, which never ages."

Life-long vigilance and decisive effort, therefore, are demanded if our ministry and our souls are not to be ruined by a worship of the golden calf. In fact, even though priestly "penury" is not on a par with priestly chastity, yet we would say that a priest should be just as definite and as watchful in re-

nouncing material gain and personal aggrandizement as he is in renouncing marriage.

Hateful Money-Grabbing

For the quest of gold can ruin his ministry as well as his own soul. People will far more readily forgive other weaknesses of human nature in a priest than this one. As the Council of Milan said, it makes a priest "hateful to God and man." And every-day experience proves it. One has only to hear the comments made on the attitude adopted by some pastors in collecting their due contribution from their flock to realise how true it is.

And, in passing, might we utter a plea for some circumspection and Christian reserve on this point. We grant the difficulty of keeping up the income of the parish clergy at its proper level, but surely personal abuse of the unsatisfactory contributor is neither congruous nor Christian! Untold harm can be done in this matter.

The whole question is of special urgency today, when there is a world-wide organization attacking not merely the privileges of wealth but even the possession of property in any form, and when that organization is animated by such a hatred of God and of God's ministers that it will lose no chance of exposing every real weakness and every real inconsistency, and will seek for every appearance of such things as a pretext for slinging mud and as a help to make it stick. We, ourselves, may make distinctions between counsels and precepts, between Apostolic times and the present day; the enemy will hardly be so considerate. We must then take care "that our ministry be not blamed."

It is true that a priest has not taken a vow of poverty. But he has been given a divine exhortation and a divine assurance with regard to detachment from worldly goods. *Be not solicitous . . . Your Father knoweth you have need of these things. Seek ye therefore first the Kingdom of God and His justice, and all these things shall be added to you* (Matt. VI, 25-33). The important point here is not that we are to be poor, but that we are not to be solicitous—we are not *to seek after* these things. St. Thomas gives us a principle that may help, when he says that poverty is praiseworthy only in so far as it liberates us from solicitude; so that *quanto modus vivendi in paupertate minorem sollicitudinem exigit, tanto paupertas est laudabilior, non autem quanto paupertas fuerit major* (*Contra Gent. III, 133*).

The Necessary Modicum

A priest needs money for the proper discharge of his functions. He must feed himself, he must clothe himself decently, he must have a proper library, he must have sufficient recrea-

tion, he must have a due measure of comfort. He must be sufficiently independent of the rich to be able to speak and act freely; he must have a sufficient feeling of security to avoid the distraction of solicitude. But there is no need that his radio set should be the very last word; there is no need that his car should be the latest or the most expensive model; there is no need that his library should be famous for its first editions or that the walls of his rooms should rival an art gallery. Even in the use of gold, there is a golden mean!

The fundamental reason for our tendency to pass beyond that mean is a lack of faith. That was the reproach made by Our Lord to His disciples. Our mistake is that we will not trust Him. His promises are not good enough for us. The opinion and the example of our fellowmen count too much with us. We feel we must be able to buy all that we want. We must be as good as our neighbor. We must be beholden to no man. We must make provision for every possible future eventuality. God's promises, God's providence, God Himself, are not enough for us!

Shows a Lack of Faith

That may seem rather strong, but when one considers the repeated and explicit teaching of our Lord and His own example, when one recalls all the criticism one hears of both priests and religious on this point, such vigorous statements may be excused. After all, it really is our faith that is wanting. If we really believed Our Lord, we should pray for our daily bread and leave all the rest to Our Heavenly Father Who looks after the lilies of the field and the birds of the air, Who provides for the just and the unjust, and Who knows we have need of all these things.

Another factor is our failure to live up to the sacrificial promise which we make to God every morning by offering sacrifice. If we really mean all that any sacrifice says that we mean, if we really mean all that the sacrifice of Christ offered in the Mass means, then we should try to spend our lives in self-surrender to God. Like Christ we should continually try to deliver ourselves—to empty ourselves. The quest of worldly wealth is hardly compatible with that self-surrender.

Even at the risk of seeming extreme, we would say that in some ways, a priest given to avarice could hardly be in a worse position. There are worse vices—but they are humiliating ones. Greed, however, hardens a man's heart, closes his eyes to the things of the next world and to the supernatural, and feeds his pride at the same time. To this is added a blindness that makes a cure still more difficult, for the avid quest for gold is so much in harmony with the spirit of society and of the times that,

so far from being clearly wrong, it can even seem quite reasonable and praiseworthy.

Our Lord's Condemnation

Yet it is utterly incompatible with what Our Lord taught His Apostles. He set them the example of the Good Shepherd who "giveth his life for his sheep." . . . *But the hireling flieth because he is a hireling and hath no care for his sheep.* That text alone would be sufficient condemnation of the pastor who seeks personal gain in his ministry. But there are even stronger exhortations. *Everyone of you that doth not renounce all that he possesseth cannot be my disciple!* Of course that very definite principle must not be taken without the corresponding assurance, *Everyone that hath left house or lands for my name's sake, shall receive a hundred fold in this life, and shall possess life everlasting.* But the very fact that Our Lord has given us such a magnificent reassurance only makes our renouncement all the more urgent.

In regard to these statements of Our Lord's, it might be well for us to ask ourselves—for surely they were addressed to us priests before anyone else—do we really believe what Our Lord says therein. And if we do, how can we say that we have faith if we are still solicitous?

Here then is matter for courageous consideration and for a practical decision. Not merely is the health of our own soul involved, but the whole work of our ministry. For nothing so sterilizes our ministry as avarice. It gives the lie to our preaching, since we ourselves contradict the whole burden of the Gospel. How can a man known to be a worldling hope to persuade people to live for another world? How can a man exhort his congregation to be generous to the poor and to the parish, if they know he himself is so attached to his wealth? How can the poor and the afflicted receive exhortations to patience and resignation from a man who dreads financial insufficiency and flies from all discomfort?

A Practical Measure

Each one of us will have to work out his own counter-attack on the enemy, but for all, the first point is detachment. We must not be solicitous. The second point is to avoid being excessively well-off. It should be possible for a priest, by comparing notes with his fellow-clergy, to decide what is a reasonable income for a man in his position. If he finds his income passing this figure, might we suggest that he appoint himself an income-tax officer, and that he levy an excess profits tax by putting a heavy super-tax (50% would not be too much!) on all that he receive above this agreed figure? The "tax" could be distributed in parochial charity, or it would find a very fitting application in helping the

education of students for the priesthood.

That is only a suggestion. But one cannot read the Gospel without realizing that something positive must be done about our attitude to money. *Blessed indeed is the man who hath not gone after gold, nor put his trust in money nor in treasures.* Blessed is he indeed for only those who have renounced all solicitude and cast their burden on the Lord, have really discovered how wonderful is the providence of God. God is indeed the Father of the poor, and there is no limit to His thoughtfulness and His solicitude for those who put all their hope in Him.

The ecstasies of the saints have all a common origin in a perception of the extraordinary fullness of truth in the words: My God and my All! For one who puts his hope in money, Christ is not enough; but for one who puts all his hope in Christ, Christ is indeed All. Blessed indeed is such a one, for the Father of the poor Who knoweth he hath need of "all these things" will add them all unto him, rendering him a hundredfold in this life and eternal life hereafter, manifesting to him, even now, the tremendous depth of truth in the words of Scripture: "God will provide."

The Rev. and Mrs. Martin Luther

A father of a priest worked as a book-keeper in one of our large cities, and a few non-Catholic co-workers in the same office, knowing how proud he was of his sacerdotal son, conspired to annoy him after they read in the morning paper that a certain priest had gotten married. They called his attention to the news-item only to be blasted by this bomb: "If a certain priest had not done that 400 years ago there wouldn't be any Protestant religion."

The main miracle which even the inspired writers fail to tell us about is the miracle of Christ's rejection. It is easier to understand how water could be changed into wine than to understand how anyone looking upon Christ and listening to His words could feel free to ignore them. It is the astonishment of Time and it will be the terror of Eternity that Christ, God and Man, came down from Heaven, and was refused admittance on this earth which is His handiwork. Perhaps here we had better examine our own conscience, and remember, and realize that Christ is patient in Time because He is the Master of Eternity.—J. M. Lelen.

The Statue of Liberty and the National Shrine

Lon Francis

If to Liberty, why not to Mary?

THE St. Louis *Post-Dispatch* (Sunday, April 6, 1947) carried an article dealing with the erection of the "Statue of Liberty" on Bedloe's Island in New York Harbor. Although this figure expresses an idea which excites the admiration and touches the heart of everyone who visits or emigrates to the United States, the proposal for its erection did not meet with any ready response from the American people when broached in 1877.

In the early 70's Edouard Laboulaye, of Paris, proposed that "a gigantic statue of Liberty Enlightening the World be presented by the people of France to the people of America to declare by an imperishable memorial the friendship that the blood spilled by our fathers sealed between the two nations." The French immediately got behind Laboulaye.

Credit for the collection of funds for the 40x40 foot pedestal is given to Joseph Pulitzer, publisher of the New York *World*. He started a campaign to raise $100,000.00 for the placement of the pedestal on which the massive statue, executed by Auguste Bartholdi, a French sculptor, was to rest. Mr. Pulitzer was an immigrant and the "Liberty" statue appealed to him with singular force.

On November 28, 1882, William M. Evarts wrote of the finished statue:

"It is so vast and stupendous a work that without comparing it to some well-known object the mind is scarcely able to conceive of it. It is 40 feet square at the base. The great statue known as the seventh wonder of the world, the Colossus of Rhodes, was erected to show the gratitude of the people of Rhodes for aid given them by a friendly power in their struggles for liberty. That work cost the poor, feeble Rhodians between $400,000 and $500,000—twice as much as the powerful and wealthy American people are called on to provide for proper erection of the gift of France."

We read in the *Post-Dispatch:*

"Neither Mr. Evarts' eloquence nor the labors of the committee gave 'Liberty' a place to set her foot. In April, 1883, when the big figure was almost ready to ship from France and work upon the base was begun, there was not nearly enough money to complete it . . . Throughout the first year the New York *World* made frequent attempts to raise these funds, but its grasp was not then firm enough to undertake such a great task."

The *World* appealed to all citizens of the United States, re-

minding them that "the $250,000.00, which the making of the statue cost was paid in by masses of French people—by the workingmen, the tradesmen, the shopgirls, the artisans." It was not until April, 1886, that Americans had contributed sufficient money even to complete the pedestal.

On June 18 of the same year the statue was shipped from France. The dedication ceremony took place on October 29, 1886, attended by President Cleveland and other American officials and by a distinguished French delegation.

In 1916 the late President Wilson went to New York to dedicate the flood-light arrangement for the illumination of the statue and at a banquet tendered him in New York he said:

"There is a great responsibility in having adopted Liberty as an ideal, because we must illustrate it in what we do . . . Throughout the last two years there has come more and more into my heart the conviction that peace is going to come to the world only through liberty."

The French Ambassador also spoke on that occasion as did the son of Joseph Pulitzer. Ambassador Jusserand, among other things, made the following remark:

"Not to a man, not to a nation, the statue was raised, not to a man, famous and useful as he may have been, not to a nation great as she may be. It was raised to an idea—an idea greater than any man or any nation, greater than France or the United States—the idea of Liberty!"

We are reminded by this story that no matter how appealing an idea may be, propaganda in favor of its development is necessary before it will receive wide acceptance. Enemies of liberty, and enemies of God and of the Church, have learned the lesson of the power of propaganda to invite cooperation even for the furtherance of a bad cause.

When Monsignor Shahan, then Rector of the Catholic University, conceived the idea of erecting a national monument to Mary Immaculate, the patroness of our Republic, he went about it quietly, without publicity, without propaganda, and, therefore, did not get his project beyond the "pedestal" or the "crypt" stage during his lifetime.

That "pedestal" has been standing as a failure and deteriorating during the past twenty-seven years, even if its dedication was the occasion of a very beautiful ceremony presided over by the late Cardinal Gibbons.

The idea which the monument was to express was endorsed by special letters from Pope Pius X, Pope Benedict XV, and Pope Pius XI, but because they were not widely publicized, they received hardly any mention from the Catholic pulpit. The American people, uninstructed concerning the project, naturally remained cold and passive. Today the determination to complete this monument *has been pub-*

licized, and both the Catholic clergy and laity are expressing their jubilation in a substantial manner.

A few years ago *Our Sunday Visitor* launched a campaign, confined to its own columns, to raise $100,000.00 towards the placement in the city of Washington of a massive statue of Christ as "Light of the World." As a background for this statue we have the beautiful eight story facade of the new National Catholic Welfare Conference building, erected of beautiful white stone, grooved to give an artistic setting for the statue. The pedestal has long been completed, but the statue is only presently being executed by a world-renowned artist.

In New York Harbor we have the Statue of Liberty "Enlightning the World." In front of the Bishops' building in Washington we shall have the Statue of Christ "Enlightening the World."

At Mount Vernon, just across the Potomac from Washington, we have a national memorial to "the Father of our country." On the Catholic University campus we hope soon to have a national monument to "the heavenly patroness of our country."

That the Lord did not want a single wealthy Catholic layman to build this monument became clear when a Baltimore gentleman did offer to erect it and to pay for it personally, but three days after making the promise without having made any provision through a last testament to provide the funds Heaven evidently wanted all the Catholics of America to have an opportunity to participate, even if only in a small way, in the building of a national monument to their Heavenly Mother.

Despite the fact that hungry people throughout the world need whatever money the American people can spare, this is the opportune time to gather the requisite funds to finish the monument to Mary, and for several reasons: (1) This is the *centenary year* of the designation of Mary Immaculate as the patroness of our country; (2) the earnings of every body are larger than at any time in the past, and it is fitting that a *victory memorial* be erected to Mary, on whose feast of the Immaculate Conception Pearl Harbor was attacked, and on whose feast of the Assumption the war in the Pacific ended; (3) this is the time when the Holy Father is appealing for the consecration of nations to the Immaculate Heart of Mary.

The superstructure of the National Shrine could be paid by a twenty cent contribution from every Catholic, or by a $1.00 contribution from every family, an amount spent every week for unnecessary things by two or three members of every Catholic family—for drinks, cigarettes, the movies, etc. Hence there is no reason why Europe's hungry should be neglected because of a

$1.00 family contribution to our National Basilica to Mary. Both causes can be aided without either being slighted.

Nearly every country has its National Shrine, and it is no credit to the Catholic Church in the wealthiest of all countries, if it does not possess one. Failure to finish what was begun 27 years ago is not due to an unwillingness on the part of the Catholic people, but to the lack of propaganda in its favor.

The office from which this periodical is issued has received thousands of letters from lay Catholics who have taken the trouble to write in endorsements of the project, and some 2,000 of them have sent contributions directly to it—even before a collection in their own respective dioceses had been announced.

Jewish Heritage Fading

A few weeks ago, Rabbi Jack Herman of Warren, Ohio, told the National Women's League of the United Synagogue of America that "the forces of assimilation are overcrowding and overshadowing and consequently diminishing the Jewish heritage." The Rabbi said that 10 per cent of the Jews marrying in 1942 married outside the faith and that one of every five American marriages was between Jew and Gentile.—**A. P. I. Bulletin.**

"There is no monastery in France, whether it follows the rule of St. Benedict, of St. Bruno or of St. Francis, which did not hide a Jew, often dissimulating him under the brown or white habit of a professed monk or a lay brother. I was told that one of these refugees held for three years, in a Trappist Abbey, the office of Brother Cellarer and that he did his work so conscientiously that he began to love monastic life, so that after the war he remained in the Abbey, blessing Hitler for having helped him to find his way. Another Jew, who did not become a monk, likes at present to talk about the emotion which he felt in the solemn and plain chapel of the Trappists, filled with the presence of the Lord, where he heard the praise of the Lord sung day and night, hour by hour, in the words of the Holy King David. The Temple of Jerusalem, he said, appeared to have come back to life."—Msgr. Calvet, Vice Rector of the Catholic University in Paris, in the magazine "Vrai."

"The world," Dwight Morrow once wrote to his son, "is divided into people who do things and people who get the credit. Try, if you can, to belong to the first class. There's far less competition."—**Harold Nicolson, Dwight Morrow.**

Code and Cult

A pastor by mistake witnessed a wedding of his own people, but outside the parish boundaries. Can we get a "Sanatio" for it?

Yes, the S. C. of the Sacraments must be approached by the Chancery. It is supposed, of course, that the natural matrimonial consent perseveres and that it would be a grave source of trouble to tell them of the invalidity. We must never lose sight of the principle of the Code that the pastor can validly assist at marriages *only within his own parish boundaries. Outside,* he needs express delegation of the pastor of the place, or of the local Ordinary (Can. 1095).

Some one said lately that the legislation of the Baltimore Councils is all abrogated by the Code. Is not this too broad a statement?

Yes, it is too broad. Any particular legislation opposed to the Code is abrogated unless the Code expressly allows some particular laws to remain (Can. 6). There is no abrogation of particular laws that are not against, but *praeter Codicem. Indults* are not withdrawn unless the Code expressly says so (Can. 4). Barrett in his work *A Comparative Study of the Councils of Baltimore and the Code of Canon Law* mentions fifty-four points in the Baltimore Councils that are still in force. Thirty-two are abrogated.

I told a convert whom I baptized that he need not go to Mass on Sundays as long as his parents would cause him much trouble if they knew of his conversion. Was this right?

Yes, grave inconvenience excuses from observing Church laws. But he might be able to go in some other town without much difficulty, at least occasionally. If so, he could hear Mass, confess, etc. But in danger of death he should receive the last Sacraments regardless of his parents' opposition. We can never deny the Faith or act as if we did deny it. "He who shall confess me before men..." To deny is one thing—to conceal is another.

A man joined the Odd Fellows many years ago. He has insurance and does not want to drop it. He says that he did not know then that it was a forbidden society. What can be done?

Passive membership may be allowed under certain conditions by the Apostolic Delegate or Archbishop. Apply to the Metropolitan's office for the questionnaire to be filled out. The member cannot go to the meetings. The Sons of Temperance, K. P. and Odd Fellows were condemned in 1894. There is no censure.

How far must a Catholic travel by auto to hear Mass on Sunday?

Some authors say 15 miles—30 miles round trip. Some may

think this is lax, but many do not go even when the distance is 10 miles or less *(Ecc. Review:* February, 1928, p. 127 ff). The reason for missing Mass must be "moderately grave."

Is the dialogue Mass forbidden?

The earliest answers of the Holy See were not favorable (1921-1922). But in 1935 it was said to be a matter for the decision of the local Ordinary. There should be no disturbance of other Masses that are being celebrated. The Canon and other secret parts must not be recited in a loud voice. In any case, the people should be encouraged to use the English Missal (Bouscaren, II p. 129).

I was a member of a religious Congregation. I was later secularized and the Bishop, not knowing of my past affiliation, appointed me Defender of the Bond. Can I hold this position?

Canon 642 forbids giving an ex-religious any position in the Diocesan Curia, acting as Confessor to Sisters, professor in the Seminary either major or minor, or a parish priest at a Cathedral. The appointment, however, is *valid*, but *illicit*, without an Apostolic Indult (Can. 11).

Can a priest who is a religious be a Vicar-General?

Not lawfully, without an indult or unless the diocese is entrusted to a religious community (Can. 367).

May a non-Catholic be plaintiff in the simple judicial process in Canons 1990-1992?

It is disputed. It would be much easier if it is a process not demanding permission of the Holy Office *(Eccl. Review,* Jan. 27, 1928). *The Ecclesiastical Review* of January, 1932, p. 68 ff., gives solid arguments, it seems to me, showing that Canons 1990-1992 are an exception to the common law. This is the opinion of some of the Canonists at the Catholic University.

Is a wife obliged to use full physical force to prevent condomistic relations?

Generally, yes, but in a *most grave case* she may be passive, provided that she makes at least a verbal protest and does not take any deliberate pleasure in the act. Sin is in the will. A *most grave cause* would be real fear of a nervous breakdown; children sent to a state institution, etc. *(Eccl. Review,* July, 1942 p. 55; Jan. 1943 p. 36; April, 1945 p. 264-286).

—P J. Lydon, D.D.

What type of artificial lighting do you recommend for elementary classrooms?

Entirely acceptable results can be obtained by either incandescent or flourescent lighting—the former having a lower installation cost and the latter a lower operating cost. The important factors include sufficient intensity of illumination, control of glare, and reduction of contrast

in relative brightness of the several surfaces within range of vision.

Many older schools are inadequately lighted with about 5 foot-candles. New schools usually provide 20 foot-candles or more. Some authorities recommend as high as 50 foot-candles.

As intensity of light increases, control of glare becomes more important. The light source is shielded from the eye by baffles, indirect fixtures or other devices.

Reduction of contrasts can best be achieved by the elimination of dark surfaces; slate blackboards are giving way to green (glass) chalkboards, while walls and ceilings are made a similar color-value. Wood doors, trim, and desks are not stained dark but finished natural wood color, and floors, of rubber, linoleum or asphalt tile, are tending toward the lightest colors.

A more comprehensive discussion of this subject is contained in a pamphlet entitled *Latest Techniques In School Lighting* which can be had without charge by applying to Lamp Department, General Electric Company, Nela Park, Cleveland, Ohio.—Mr. Raymond M. Marlier, A.I.A.

As Others See Us

Moon Gaffney, by Harry Sylvester (Holt). A new and highly provocative approach to the old anti-clerical row. Mr. Sylvester takes a Tammany politician's honest, moderately intelligent son, who has been reared in the strictest Catholic and political society, and exposes him to the influence of a group of thoughtful radicals within the Church. Through them, the young man gets mixed up with one of the more responsible labor unions, an association that brings on him the violent displeasure of both the Church and the political machine. The novel is interesting less for its plot than for a remarkably well-drawn picture of a society that, according to the author, is disastrously dominated by the clergy.—**The New Yorker.**

The Village of Maryridge

Catholic realtors, pastors and philanthropists take note: Charles Vatterot, Jr., a Catholic realtor, has created near St. Louis the Village of Maryridge, dedicated to large families. Here he is erecting without profit homes costing but $3000, which are being sold only to families having at least four children. "Build and be robbed" is a meaningless phrase to the folks of Maryridge.—The Springfield (Mass.) **Catholic Mirror.**

"What a glorious garden of wonders this would be," I remarked to my American friends when I first saw the lights of Broadway, "to anyone lucky enough to be unable to read."—G. K. Chesterton.

Sermons for 1947

For the Month of August — *✠John F. Noll, D.D.*

Conflicting Concepts

AUGUST 10

THERE are, as we have noted, hundreds of religious sects in our country and elsewhere in the world which call themselves "Christian." Disagreeing in many points of doctrine and disunited on questions of practice and policy, they hold to the concept that faith is procured by special individual inspiration. The other concept is that of the Catholic Church, which holds that the mind of Christ is known through the authoritative teaching of the Church which He instituted, and with which He promised to remain "all days." The non-Catholic holds that his own "private judgment" formed by Bible reading is a sound conscience-former.

(1) If "possession is nine-tenth of the law," then, of course, the Catholic position has most in its favor. All Christians for fifteen centuries believed with St. Paul that "faith comes by hearing," and not by "reading" the Bible; that God's Church in the New Law has a Supreme Court, as His religion in the Old Law had, through which disputed matters which pertain to faith and morals are settled. It is difficult to believe that the Protestant way could have been born in unprejudiced minds, because it is so illogical, and it makes for such disunity and confusion.

If Christ came down to earth to teach men and if He gave orders to His Apostles, after instructing them, to "make disciples of all nations," by "teaching them"; if He assured the Apostles and their successors that they would corporately have the Holy Spirit to guide them—if He did this, is it conceivable that God would make a special revelation to every individual after Christ's mission on earth was completed?

(2) If the "private judgment" way of finding faith does not appear to everybody to be irrational and utterly undependable it is due to the fact Americans have heard so often such ideas as "freedom of speech," "freedom of the press," "freedom of initiative," "personal freedom," etc., glorified. But these slogans are not applicable to religion, or to science, or to mathematics or to facts of any kind. If God outlined a definite way of salvation, then there can be no other way, no matter how much a different way might appeal to people.

If science teaches that the sun is 93,000,000 miles away from the earth, then our own notions about this fact are not to be

seriously considered. If twice two are four, the personal freedom or the personal initiative of the one who holds that twice two are thirteen is to be rejected.

Why did Christ found a religion at all if people are free to accept it or reject it, if they are free to write their own ideas into it? If Christ wants unity in His Church, then faith can be accepted only on authority, just as your knowledge of history or geography and of other things is accepted on authority.

(3) Speaking to the Apostles, and not to the people generally, Christ said: "He who hears you hears Me, and he who despises you despises Me." On another occasion He said: "If he will not hear the Church, let him be as a heathen and publican." On still another occasion He told the Apostles that when they taught they should teach "all things whatsoever I have commanded you."

Just as every school is constituted of professors who teach, and of pupils who learn from them, so the divine Church is constituted of the successors of the Apostles who are the "teaching Church," and of the faithful who are to accept that teaching. Christ appointed, as the head of this teaching body, one who was always regarded by a united Christendom as Christ's own Vicar—to whom the "keys of the Kingdom of Heaven" were given. He was to "confirm his brethren" in the faith; he was commissioned to "feed the lambs and sheep" of Christ, evidently with truth, and not with error.

Conclusion: In discussing matters of religion with a non-Catholic *you should ask questions* the very asking of which might make him realize for the first time how inconsistent his position is. Either he has his own ideas about religion, or he is influenced by what he was taught in Sunday School. His own ideas could be nothing more than opinion, and what he was taught in Sunday School will have been contradicted by teachers in other different Sunday Schools. No Protestant church has a world-wide teacher or one who can speak with any kind of authority other than that conveyed to a Synod by its members. But religion does not go up from the members. It comes down from God to the people.

The Bible in the Catholic Church

AUGUST 17

DESPITE the teaching of her enemies to the contrary the Catholic Church has always made most of the Bible. After the death of the Apostles she scoured not only Palestine and Egypt and North Africa, and the entire Near East, but all of the Roman Empire to discover writings which were re-

puted to have been inspired.

(1) Of course, the old Testament was pretty much in order, although there were two versions of it, one containing seven more books than the other. But the New Testament, such as the Epistles of St. Paul, St. Peter, St. James, etc., were widely scattered. Towards the end of the fourth century at a Council of the Catholic Church it was determined which version of the Old Testament was to be accepted as complete, and which writings were to be incorporated into a Canon of the New Testament.

After that time, you hardly need to be told, no one could have a complete copy of the Bible except by copying it by hand.

The Church then had her clergy in monasteries, well versed in Hebrew, Greek and Latin, copy of the original writings from Genesis to Revelations. It was a slow task, especially since paper had not yet been invented, and parchment or vellum was quite expensive.

(2) Those who reject the infallibility of the Catholic Church by mouth actually accept it when they take for granted that the Bible, as the world has it today, was not only accurately transcribed, under very difficult conditions, but that it was accurately translated, and that none of the many who produced copies can compare the present day New Testament with the original because that no longer exists. There are three early copies of the original, one of them in the Vatican Library, another in the British Museum, and another, strange to say, in Moscow.

But the Catholic Church has declared *officially* that the entire Bible, as it was taken from her by the reformers, was written under the inspiration of God and that, therefore, from cover to cover it contains the word of God. Those who accuse the Catholic Church of making little of the Bible either in the past or at the present time, are certainly poorly informed. The Bible makes up nine-tenths of the priest's breviary, with which he is obligated to spend a whole hour every day. It constitutes a large portion of the Mass, and not even the Rosary can be properly said unless one is quite familiar with the New Testament.

(3) The Church has always advocated the reading of the Bible by the laity, and modern Popes devote from fifteen to twenty minutes to its reading every day.

The Church found it necessary, at times, to warn people against certain translations of the Bible, Protestant editions, and enemies of the Church point to those warnings as evidence that we disapprove of the people reading the Holy Scriptures. The Church's warning related only to unauthorized versions and this was the right stand to take because, by mistranslations, the

book loses its inspired character. The King James Version, which was in common use among Protestants until recently, contained, according to Protestant exegetes themselves, hundreds of errors. A faulty translation cannot be hailed as "the word of God."

The so-called chained Bible of the Middle Ages is a pure fiction and fable. Before the art of printing was invented a manuscript copy of the Bible was worth a fortune, and was a very bulky book. If it was chained to the table on which it was exposed it was only to keep it from being stolen or removed, and not to keep it from being read. Why would it have been exposed to the congregation if it were not to be inspected by parishioners?

Conclusion: During the last few years the New Testament has been revised in this country not because previous versions contained errors, but to make its English conform to present day usage.

Special excerpts from it have been gathered together in vest pocket prayer-book size to encourage its reading by all Catholics. You should read a portion of the Scripture daily, or at least the smaller volume containing readings from it.

The Bible No Rule of Faith

AUGUST 24

NO religion holds the Holy Scriptures in such high regard as the Catholic, since her sons wrote them and, amid extraordinary difficulties, preserved them for the world. Yet it is essential, in face of the wrong place given to the Bible by Protestants, that we emphasize the fact that the Bible (1) *never was* a rule of faith; (2) it is *not now* among Protestants; and (3) it *could not* possibly be.

(1) The Church flourished, had martyrs by the thousands, apostolic priests and Bishops, before a single word of the New Testament was written. During the next three centuries which followed there was no New Testament for people to read, because, in its present form, it was not adopted until the end of the fourth century. People often refer to those very centuries as the "Golden Era"—of the Church.

Not since the time of Christ has a single nation or even a small tribe been converted by reading the Bible. If Christ had intended that people should get their religion by reading the Bible, it would have been His fault that the art of printing was not invented until the fifteenth century; it would be His fault that even in our own lifetime millions of people in the world cannot read.

Hundreds of thousands of copies of the Bible are distributed today by the Bereans and by Protestant organizations, but

Protestant churchmen themselves admit that they are not read.

(2) Do you know of any person who ever received his faith by reading the Bible? Most Protestants, like Catholics, follow the religion of their parents, and converts to Protestantism need to do nothing more than to "take Christ as their Savior." It is after they join the church that they are urged to read the Bible.

Protestants have "Confessions of Faith"; they are expected to be bound by the teaching of their Synods, and by decisions made at official conferences and conventions.

If they regarded the Bible as a Catholic book, which it is; if they believed that they had to accept the infallibility of the Catholic Church before they could accept the authority of the Bible—which they must—it is not likely that they would urge its reading at all. How would Bible reading make one person a Presbyterian, another a Lutheran, another a Methodist, another a Baptist, another a Quaker if all that it contains was clearly presented?

(3) The Bible could not possibly be the rule of faith for most people. According to "the Bible only" theory even the child would have to receive the knowledge of its faith from the Bible and not from its parents or from any clergyman. The child would be obliged to read through the entire New Testament after making certain, on his "private judgment," that he actually has an inspired book and the complete teaching of Christ. If he should discover in his Bible reading that one must have faith if he would please God; that he must believe if he would be saved, how could he be certain that he was learning *all* that he had to believe, and that his interpretation of what he read would be more dependable than that of the thousands of others who draw different meanings from the Bible? The fact is that our separated brethren must actually depend on Catholic tradition and history and on the infallibility of the Catholic Church for the settlement of the very first question of their faith.

The reformers themselves, breaking with Rome, found it necessary to look for some other authority for the support of their faith and they all hit on the Bible. But Zwingli charged Luther with corrupting the word of God, and Luther, in turn, called the translators of the Zwingli Bible, "a set of fools and imposters."

The Protestant Bible has been revised several times after many of its churchmen admitted that the King James Version, for instance, contained many errors.

Conclusion: It is divine faith we must have in order to reach our supernatural destiny. We must be as certain of the correctness of our faith as were the Apostles who received it directly

from the Son of God. That is possible only through a divinely protected Church, and experience has taught the lesson most forcibly that no one can find the truth and all that it implies from reading the Bible.

Bible reading is good, especially for Catholics, because it will strengthen their faith.

Catholic Education

Before Opening of School

AUGUST 31

AS soon as you were adopted by God as His child through Baptism it became the obligation of your parents, as well as of your Church, to do all in their power to have you reared as a child of God.

Your Church's first duty was to provide a school of Christ wherein the child could learn much about God, receive explanations of the laws by which it must regulate its life, and guidance along spiritual lines.

(1) The first duty of every person on earth is to "love God with his whole heart, with his whole soul, with his whole mind, and with all his strength," but one cannot love even other human beings, except in a general way, without knowing them. If God is only an abstraction, or even a supreme Being, but infinitely separated from us by time and space, He could not be truly loved by us. We must know Him not only as our Creator but as our Redeemer, as our Emmanuel, as a Lover of us to the degree that He longs to be personally united with us both here on earth and hereafter.

If He has stipulated definite terms for our salvation we must know what they are; if He has instituted divine helps towards the easier realization of our eternal destiny, we must be instructed about them and use them.

Jesus Himself says: "This is eternal life, that they may know Thee O God, and Whom Thou has sent, Jesus Christ." Therefore, we must know all we can learn about God, we must have very accurate knowledge about Christ, about His Church, and all that it teaches.

But none of these things are taught in the public school. Their character is purely secular, and the training they give can be helpful to people only in a material way, and for this world.

(2) Religious schools are not an innovation. Even in this country the religious school existed long before the public school did. Washington and Adams and Jefferson and all the Presidents for the next sixty years, including Abraham Lincoln, received their education in private schools. Neither of the two President Roosevelts ever attended the public school. But in the Catholic Church religious and secular education has been

combined from the time the one-time barbarous people began to go to school. The Benedictines, for instance, have been teaching for fifteen centuries.

In most European countries and even in Canada it has always been assumed that parents had the right to send their children to a school of their preference. Therefore if a sufficient number of them wanted a Catholic School, or a Methodist School, or a Presbyterian School, they could have it and the government would support it after the people themselves erected the structure.

John Ruskin, of England, deplored the absence of God and Christ and the Ten Commandments and religion generally in the public schools of England. Thousands of ministers and editors and judges of courts deplore the absence of these things in the public schools over here.

Catholics and Lutherans have been the only religious bodies which have been willing to make the necessary sacrifice to provide their own schools and teachers and to maintain them from their own pocketbook.

(3) It is unfortunate that half the Catholics of the United States are compelled by force of circumstances, to send their children to public schools. One of the reasons why the Catholic population is becoming more and more urban is that parents who have lived in rural communities want their children to have the benefit of a parish school. It is very common for Catholic parents to move from where they had lived for years to a city where they can send their children to a Catholic High School also.

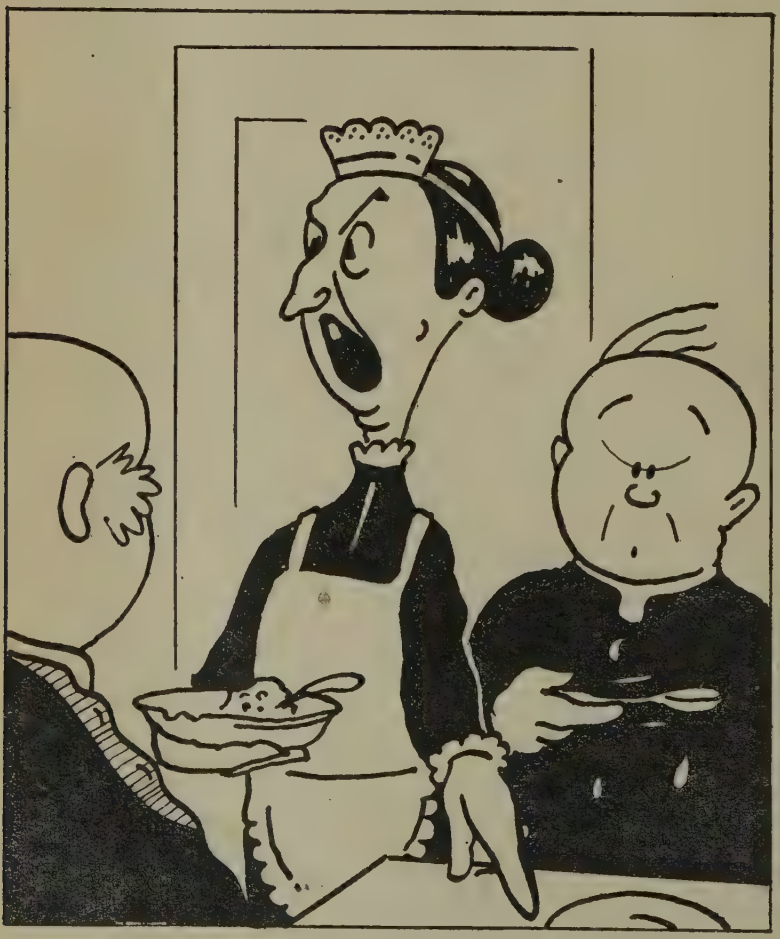
Unless the children who attend the Catholic grade school will be able to continue their education in a Catholic High School much of the benefits of the Christian instruction and guidance previously received will be nullified. In the public High School there is no class prayer, no instruction on religious matters. But what is worse is that the whole atmosphere of the school is pagan. This is particularly dangerous to the adolescent boy and girl, who need the encouragement of good example which usually is not found among those who were never trained in religion and morals.

Parents should, therefore, make considerable sacrifice to send their children to a Catholic High School, and when it becomes absolutely impossible they should see to it that their High School children will attend religious instruction provided for their group by their pastor. They should also receive and *read* a Catholic paper designed to continue adult education and guidance.

Conclusions: You take the Catholic school for granted, yet it usually costs more than your parish church to build and four times as much as your parish church to maintain. You should be eternally gratefuly to the

good religious who left home and relatives to serve you, entire strangers to them, who hope to sanctify themselves by imparting an integrated education to your children, by guiding and directing them towards happiness here and hereafter.

JULIE - - - Or Housekeepers Are Hard To Get



"BISHOP OR NO BISHOP — EAT YOUR SPINACH!"

Book Reviews

St. John of the Cross, Doctor of Divine Love and Contemplation, by Fr. Gabriel of St. Mary Magdalen, translated by a Benedictine of Stanbrook Abbey; Westminster, Md.: Newman Bookshop, 1946, pp. xvi and 202, $3.25.

This book consists of two sets of lectures delivered at the international College of St. Teresa in Rome. The second set of lectures will be of less interest to American readers. It is concerned with a controversy which was almost entirely confined to Spain and France. In these lectures the author sets forth the position of the Carmelite, or Teresian, School on the question of acquired contemplation and of the connection between mystical graces and spiritual perfection.

However the first group of lectures, it is hoped, will make this book valuable to the American reader. Since the work of Allison Peers has been published, more and more Catholics will read the works of St. John of the Cross. In these lectures they will find a most helpful introduction and guide for reading what St. John has written. And they are commendable too in that St. John emerges from them a figure less harsh and distant than one ordinarily pictures the lover of humiliation and contempt. Fr. Gabriel shows him to us as a truly gentle 'Doctor of Love.'

—J. C. M.

Way of Perfection, by St. Theresa of Jesus, translated by Alice Alexander; Westminster, Md.: Newman Bookshop, 1946, pp. xxvii and 274, $2.75.

St. Teresa wrote this book for her nuns of the Convent of St. Joseph's at Avila. They had requested that she write something for them on the life of prayer, and their urging was seconded by her confessor, Fray Domingo Banez. Because of the affection that went into its production, this is often considered St. Teresa's most delightful book. Its lesson is that prayer is the most efficient means of attaining virtue. The Saint points out the other practices which are necessary to a healthy life of prayer, and concludes with her famous commentary on the Pater Noster.

This first American translation of St. Teresa's work has been made from an edition based on the Escorial manuscript, emendated by the Valladolid manuscript; the text then will be considered less "definitive" than that used in Allison Peer's new translation. However the translation makes pleasant reading, and it contains a message that can be the answer to questions facing Christianity today. The life of intense prayer that St. Teresa turned against the ravaging forces of the Protestant Revolt can be the strongest weapon the Church has against Communism.

Testing the Spirit, by Felix D. Duffy, C.S.C.; St. Louis: Herder, 1947, pp. 174, $2.00.

This book is primarily intended for those entrusted with the direction of vocations in religious communities. In it the author has published his tried principles for judging the presence of such a vocation, and the correction of weaknesses that may stand in the way of its fulfillment. Do not look here for a discussion of the traditional marks of a vocation. Fr.

Duffy assumes our knowledge of them. From the beginning he addresses himself to those perplexing cases in which there seems to be insufficient evidence to decide definitely either for or against continuation of the aspirant. Any director will welcome the 'directives' set forth in Part Two, entitled 'Mental Hygiene Directives for Aspirants to the Religious Life.' It is, in my opinion, the best part of the book, and the one that lends a greater worth to the other Parts. Interesting too are the parts in which he describes his conclusions on the use of intelligence tests for the selections of candidates for the priesthood, and in which he gives a sensible discussion of the theology of vocation. He sides with Lahitton, but a Lahitton cleansed of what he calls the naturalistic twist given to his theory.

Fr. Duffy is certainly to be commended. His book throughout is guided by sanity, and a genuine desire to improve the 'quality' of the vocations to religious communities. Seminary directors will certainly welcome the results of his experience. Whether or not it can be as useful to the parish priest trying to guide boys and girls to the seminary or the convent is doubtful. Parts of it will be useful to them beyond all doubt. However, the greater portion of it seems to demand a knowledge of the aspirant which a parish confessor seldom has. A word of warning: the author himself wisely warns against giving this book to aspirants to read (p. 19).

The Holy Eucharist, by Jose Guadalupe Trevino, a translation; Milwaukee: Bruce, 1947, pp. 170, $2.50.

These are translations of a series of papers which first appeared in the magazine La Cruz. The author is a member of the Missionaries of the Holy Ghost who practice special devotion to the Blessed Sacrament, and these papers seem to have been intended originally to be used as meditations before the Blessed Sacrament. They are certainly suited to this use before any other. Prayer appears all through them, growing, it would seem, from the deep theological and scriptural ideas about the Blessed Sacrament which are the meat of each chapter.

It is difficult to say what classes of readers will find these papers useful for their devotions. There is about them a Latin warmth and intensity which this reviewer found uncomfortable. For this reason it is difficult to recommend them for sermons or spiritual reading in public as the blurb suggests. The idiom is not suitable to English; it smacks of the famous "My God, What a Life! And it is thine, O Priest of God!"

Advice for Boys: Instructions for Catholic Youths, by the Rev. T. C. Siekmann; N. Y.: Joseph F. Wagner, Inc., 1947, pp. 140, $2.50.

This book is for boys. It is written in language, simple and direct, almost reproducing the give-and-take of ordinary speech. Above all, the author has avoided the finger-raised lecture tone which adolescents are supposed to resent. In the various topics, Father Siekmann handles, in a positive way, the problems boys have brought him or the questions they have asked him. The record of his experience makes one feel that these answers and solutions proved valid ones. The book can be recommended to priests who deal with boys,

as a basis for their talks. Topics, such as 'Be An Active Catholic' and 'Growing Up in Religion,' contain ideas, and well put, which all of us would like to see our high school boys get hold of. It is a book for every Catholic high school's library beside **Living Temples** and **The Space of Life Between.**

Fundamental Rubrics: Principles and Practical Applications, by Rev. John C. O'Leary; Westminster, Md.: Newman Bookshop, 1946, pp. 121, $1.75.

Here is a handy manual to have on your shelves beside your O'Connell and Fortescue. The priest who is in a hurry will learn to value it, and the seminarian too who happens to be reviewing the fundamentals. Both will enjoy its conciseness. The rules are stated completely, simply, and each in a paragraph of its own. A complete index leads from the topic you are after by way of marginal numbers to the rule you are looking for. The author has gathered the rules under such general headings as 'Hands,' 'Genuflections,' and 'Some Common Errors in Low Mass.'

—J. C. M.

Treading the Winepress with Christ in His Passion, by William Stephenson, S. J.; Westminster, Md.: Newman Bookshop, 1946, pp. 336, $2.50.

This is a set of meditations on the events of Our Lord's Passion, paralleling the events of the Gospels from the Last Supper until the Last Word spoken on the Cross. There are introductory meditations showing the user how to get the most from his meditations on the Passion. The meditations which follow are gathered under sixteen headings; however, there is much more material here than can be exhausted in sixteen meditations. In the appendix are given helpful readings, viz., the Prayer of Christ at the Last Supper, and a harmony of the Gospel stories of Christ before Pilate. All the meditations are constructed in accordance with the Ignatian Method. Priests will find the work useful as a source book for thoughts for Lenten Sermons, or Holy Hours.

—J. C. M.

The Ragpickers' Priest, by Fr. Joseph A. Mullins, C.S.Sp.; Cork: Mercier Press Ltd., 1946, pp. 103, $1.50.

This is the biography of a priest of our own times whose life is curiously like that of St. John Vianney. Father Edouard Lamy (1853-1931) was the parish priest of La Courneuve an industrial slum on the outskirts of Paris. There he lived in poverty, among a people, indifferent both to God and anyone claiming to teach in His name. Years of prayer, and suffering among them finally convinced them of the sincerity of Fr. Lamy's message to them. The story is an inspiring one. It will renew the faith of the secular priests in the greatness of their vocation. It will encourage them when their work seems to fail. For every priest, it can be a repetition of the age-old **"An alii, cur non ego."**

—J. C. M.

Pilgrim of the Absolute, by Raissa Maritain, Pantheon, New York, 358 pp., $3.50.

When the Going Was Good, by Evelyn Waugh, Little, Brown & Co., Boston, 314 pp., $3.00.

TWO men take a walk through the world: Waugh, with a keen eye for human foibles and a scratching,

analytical intelligence; Bloy with his eyes focused on God, in tears, with a bleeding, indignant heart.

Bloy was a prophet from the Old Testament, transplanted into modern times; Waugh is a modern sophisticate, gifted with a medieval intelligence. Both plumb the depths of modern decadence: Bloy, with rage and execrations; Waugh, with a cold detachment and a mocking, critical, and sometimes murderous smile.

Raissa Maritain's selections from Bloy's writings form a good silhouette of a great man; Waugh's selections from Waugh present a philosophical news reel of a world in decay. Both books are alive, and as long as people are interested in this world, man, and the relation of man to God, they should remain alive. Bloy's maledictions are liable to stir resentment in many hearts, but his thunder is always preceeded by great flashes of light; Waugh's caustic observations of peoples and places are always deft, surgical, and many times amusing.

These two books are highly recommended for those interested in studying two men at grips with the modern world. The writing is so fine, the observations so accurate, the thought so true, that the owner of these books will be constrained to go to his library shelf for them from time to time. He may wish to enjoy an acid chuckle with Waugh, or to be challenged by Bloy. In any event, the books will not be dead wood on the library shelf.

With these two men as companions a long walk is worthwhile exercise indeed—for the mind and heart. And it covers a world.—Nelson W. Logal, M.A.

The Gospel of Jesus Christ, by Pere M.-J. Lagrange, O.P., translated by the Members of the English Dominican Province, Newman Book Shop, Westminster, Md., 1947, Vol. I, pp. 320 and II, pp. 350, index, $7.50.

By happy coincidence Newman Book Shop has reissued this two-volume study of Fr. Lagrange at the time Fr. Murphy brings out his study of the same author's lifetime work. The reprint here noticed needs no introduction. It is to say the least a "standard" work.

God's Ambassadress, St. Bridget of Sweden, by Helen M. D. Redpath, Bruce Publishing Co., Milwaukee, 1947, pp. 216, $3.00.

Very few of us know anything about St. Bridget of Sweden. Some of us, no doubt, have even confused her with St. Bridgid of Ireland. Helen Redpath, a Bridgettine, has here provided us with the first full biography of the Saint in English. It is an extremely interesting story of a strong woman who combined a practical grasp of daily affairs with the highest flights of contemplation. There are as well in this work complementary sketches of the contemporary world, sidelights on the Western Schism, the Avignon Period, the foundation of the Bridgettine Order, and a sketch of its subsequent history.

The author herself is a member of Syon Abbey in England, described in a blurb as "the only existing house stemming from St. Bridget's original monastery at Vadstena in Sweden." Her work is based largely on the Process of Canonization and on an unfinished manuscript of a certain Margaret Howitt who was thoroughly familiar with Swedish source material.

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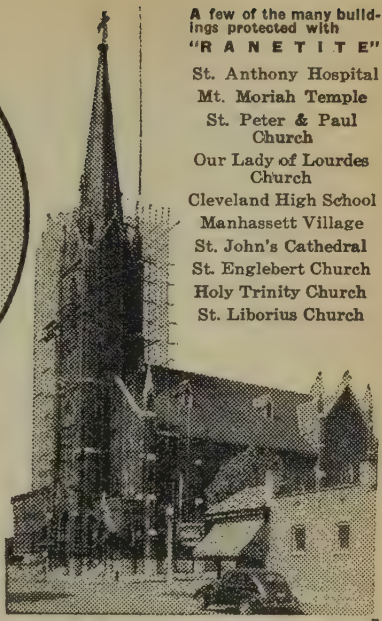

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Currente Calamo

(Continued from 568)

pennies in the collection box. Seatings in this church are 25c and will be collected before the regular collection.' We had two non-Catholics with us, one of whom is always ready to criticize the Church, and, believe me, we were burning with shame.

Admission: 15c

"When I first came to Anonym, they told me there were two churches near my lodgings—an Irish one and a French one. Naturally, they suggested that I attend the Irish one, as the sermon would be in English. The first Sunday, I fought my way up the steps to a regular ticket-window with a sign over it: GET CHANGE HERE. At each door was a man at a little stand that looked like the things they put theater tickets into, but it was a bowl to receive the SEAT OFFERING FOR MASS—15c, as advertised on the front of it. The money went down in as it does in a fare-box on the trolleys.

"Once past this barrier, I noted a Monsignor striding up and down the aisle, trying to pack people into the seats quickly and solidly and explaining that the missionary had talked a little longer than he should have, and so they were behind schedule. On this and the following Sunday, I got such a sense of being rushed that I was afraid to wait and make my thanksgiving for fear I might be asked to leave and make room for another cash-customer!

"I have nothing against a busy church. One of my favorites is the little Franciscan church near Penn Station in New York. It's just the way they do it here. To carry out the illusion of a theater, over the altar is an arch, almost a half-dome, of light bulbs which flash on very dramatically at the Consecration.

Swivel-Hipped Statue

"So I decided to try the French church. While it is a little better, there is still the man standing guard at each door, and the big sign, outside this time: SEATS FOR SUNDAY MASS: 15c. And the statues! I was really happier there today than ever before, and suddenly realized that it was because they were all swathed in violet. There is one of St. Joan that is absolutely reminiscent of Mae West in figure and position—honest!

"In talking this over with an old residenter, I learned that there is a mission church out in West Anonym which would probably be to my liking, but it takes about an hour to get out there. Too bad they can't have something like that here in downtown Anonym.

"I hope, Don, that you'll never be in a position where you'll have to make people uncomfortable about taking their non-Catholic friends to your church—or even going there themselves—because of your great need of money, money, and more money. It would be a little easier to take if you were convinced that there was a real need here, but I don't think any church in all Anonym is exactly going on the rocks . . ."

Agony Column

OUR correspondence section is getting so cluttered up with appeals of one kind or another that we've all but decided to start

Currente Calamo

a column approximating the classified-ad sections in the daily papers. It can be a meeting place for priests who want to get hold of some particular book, or who have an excess of something they might want to dispose of.

For instance, we have an urgent request for the complete Breviary in English. In all our life we've laid eyes on only one such set. But someone might just happen to have one he won't miss. Our friend is willing to pay a fair price.

Another priest is anxious to get his hands on a set of Schuster's **Sacramentary**—"at least the part of it that deals with the Sundays of the Church year."

Please write either of the editors if you can be of any help.

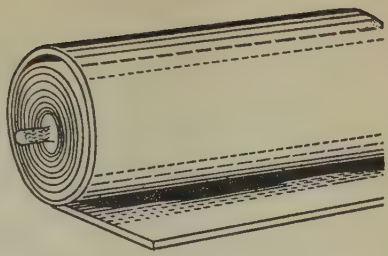
The Paulist League

MISSION-minded priests will enjoy the monthly publications of this association. Once a month they send out a bulletin, **The Paulist News**, describing Paulist progress in the conversion of our country. Lately we've been getting a sort of supplement each month, called **Techniques For Convert-Makers**, embodying practical hints and full-length articles on that vital subject.

If you want to get on the mailing list, send a dollar to the Paulist League, 411 West 59th Street, New York City-19.

Collections for National Shrine

THE Chairman of the Bishops' Committee on the National Shrine reports that the dioceses which have already taken up the



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collection have had excellent returns. Many Ordinaries were unable to take up the collection on Mother's Day because of other collections or drives which have been traditional during the month of May.

Priests have done nobly. Some, of course, are withholding their donation in order to be able to contribute at the time their diocesan collection will be gathered. However they are free to send their personal contribution directly to Bishop Noll of Fort Wayne, Chairman, or to Archbishop Cushing, of Boston, Treasurer, and credit will be given to the diocese from which it comes.

What is particularly consoling, according to the Chairman, is that both the priests and the laity volunteer the thought that "it is a pleasure to give to such a cause." They have been awaiting the opportunity since they had heard that the cornerstone for the National Shrine was laid as far back as twenty-seven years ago. They believe that, in these troublous days, when we are looking to the Immaculate Heart of Mary to check the atheistic drive of Russia, we should honor her in this country, in a national way, in the hope that she may also stem the trend to irreligion in our own glorious republic.

Correspondence

Free Space Available

Editor:

FOR years I have had the local secular editors publish rejoiners to attacks against the Church and her teachings; and have always found these secular editors cooperative and cordial.

The secular press has found that its letters - to - the-editor-department ranks high in reader interest. Why, then, should we fail to utilize this means of forming public opinion? Is not this a serious sin of omission in the programme of Catholic Action?

Because what is everybody's business is nobody's business it may be timely to remind the heirarchy that in every diocese, and in every city that publishes daily papers, they should appoint priests (preferably) to take care of this important pastoral work of defending the Church and her people against the enemy's clever propaganda. Vastly more Catholics (to say nothing of "ex" and "nons") read the secular papers and magazines than they do the Catholic press. It heartens Catholics to see their Church defended in letters to the editor. (I know . . . because I am known as the anonymous defender of the Faith in these parts).

Fraternally,
(Name withheld)
Duluth, Minnesota

Information Wanted

Editor:

We are conducting a survey to discover the names of priests who are achieving through God's grace notable success in winning converts. We have already located some who are averaging around 40 converts a year.

Correspondence

We shall greatly appreciate receiving from any of the readers of **The Priest** the names and addresses of priests who are winning unusually large numbers of converts.

With deep appreciation for such information which will help us in the completion of a volume on new developments in methods of winning converts which we shall share with our brother priests, I remain,

Ever cordially in Christ,
John A. O'Brien
Notre Dame, Indiana

Appreciates Fr. Eugene

Editor:

THIS is a note of appreciation. Especial thanks for Father Boylan's articles. They are by far the best in a long time. Confidentially they have helped so very much in my spiritual life. Above all they have re-enkindled in my life the desire—the accomplishment—of a priestly prayer, and once more brought out very vividly in me the thrill of my priesthood, that I felt on my ordination day.

If you wish to pass this on to Father Boylan—well and good. If you wish to use this in your splendid magazine—it's all right too—but please no name.

Fraternally,
Presbyter

Appreciation of Fr. Gillis

Editor:

I appreciate your Appreciation of Father Gillis in **The Priest**, April, 1947.

I have been reading his Catholic **World** "Editorial Comment" pretty regularly for the last dozen years.

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Your statement of the non-necessity of agreeing with all of his opinions is well put, I would say.

To a person who is anxious to know Father Gillis through his editorials, I would recommend the reading of the 1940 anniversary editorial that you quote, and in addition of two others: an answer in the April, 1936, issue of **The World**, to Dr. John A. Ryan, who ventured to suggest to Father Gillis that perhaps he was being influenced by the propaganda of the American Liberty League; and the one of the December, 1940, issue answering the question that many had asked "By what authority?" in reference to his discussion of a third term of F. D. R. I think you will agree with me that these two editorials reveal Father Gillis pretty well as an editorial writer.

Sincerely in Christ,
Raymond Hohlfeld, M.M.
Brookline, Massachusetts

Catholic Education

Editor:

CONGRATULATIONS to Father Kelly on his fine article on Catholic Education in the May issue. It is time someone told the truth, bitter as it may be.

For an improvement in the training of our Catholic pupils in their religion I would suggest two departures from the present practice, viz.:

1 Abolish text-books.

2 Take Religion period out of the classroom.

It is not my intention to enlarge on either of these points now—just a word, however. Text-books are a distraction to pupils. In all teaching it is the personality of the teacher which impresses pupils. When we stand up on a Sunday to preach, we don't distribute text-books to the people.

Psychologically, children, like everybody else, are influenced by their surroundings. The atmosphere of a classroom spells mathematics, Latin, science, etc. Religion seems just another class. You take an examination in it too, like all the rest.

In a word, let the time for Religion consist of a talk by the teacher given in the auditorium, church, library, anywhere except in a classroom. And away with text-books and let us approach the children in our own way.

Faithfully yours,
Sacerdos
Montgomery, Alabama

Fr. Kelly's Article

Editor:

WITH deep interest I read Father Kelly's "The Scandal of Catholic Education."

I agreed with him fully. But to my mind it is the same story. He gives 99% space to the evil and about nothing to the remedy.

In the first article of the May **Columbia**, the editor has words and words about the dreadfully high prices. The reader's interest is aroused; he thinks he will learn what can be done about it. Then at length he says that some four different groups all blame each other.

Or it is like my choir leader in the back of the church. She may take ten minutes to tell me directly or indirectly how badly the children are acting in the pews in front; and not one suggestion about what to do about it.

Correspondence

Not to offend her feelings I waited a few weeks and made a Sunday announcement somewhat as follows:

"Whenever any of you become quite disturbed about some abuse or bad situation at our church and wish to talk to me about it for some ten minutes, I would ask you to please divide your time as follows:

"One minute to tell how bad the situation is.

"Eight minutes to give plenty of suggestions regarding the remedies or solution.

"One minute to tell how much you personally will do to help the situation."

Trusting that Father Kelly may have the time and permission to follow up with a few articles on how he would manage a year's program for a parochial school, I am,

Sincerely yours in Christ,
J. E. Collins
Salt Lake City, Utah

Fund-Raising for Seminarians

Editor:

IN the March issue of The Priest, there is an article on the "St. John Bosco Vocational Club." I have a suggestion to make which may be of some help to priests in promoting vocations: I mean as regards the money side of the club. I have an Altar-boys' club; they are very active and very cooperative. A few weeks ago they ran a bazaar. It was a grand success. Now, part of the money realized will go to help the boys who want to be priests or religious, but who hesitate because of lack of money.

JUST PUBLISHED

The Common Priesthood Of The Members Of The Mystical Body

By James Edward Rea, S.T.D.

The Catholic concept of the Common priesthood, or the priesthood of the laity, as it is sometimes called, is a homogenous part of a religious system that is essentially sacramental and social. In this it is directly opposed to heretical concepts, all of which have been varied reflections of an approach to religion that is exclusively internal and individualistic. This book emphasises the beauty and grandeur of the Catholic concept as compared and contrasted with the heretical misinterpretations.

In addition, it is the aim of this study to indicate how the common priesthood is exercised in liturgical worship, particularly in the reception of the sacraments and in the mediate offering of the sacrifice of the Mass, and how it is the object and the inspiration of true Catholic Action.

Next to grace itself, his possession of the common priesthood is the greatest indication of the dignity of the baptized Catholic. When he realizes what it means, it must make of him a better and more militant Catholic. Thus, this work is dedicated to the propagation of the idea that was St. Augustine's, when he laid the priestliness of all Christians to the fact that "they are members of the one Priest."

$3.50

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Westminster, Maryland

I told them: no more worry about that money question. The money you make in our "socials" and parties and bazaars, will be yours; it belongs to the club, and will serve to help those whose parents are hesitating to send them to college. From now on, we will share the burden.

This idea has got them. Parents and boys are all taken up by it, and are ready to help any time at our parties. Our bazaar was a try. I wanted to see how we were to come out. It was a great success. We made $500. We are looking forward to our next bazaar, and we are sure to realize a benefit of a thousand dollars. Everyone puts his whole heart in it; parents also. It is for them, and they know.

Hoping to be of some help, I remain,

Yours in Xto.,
A Missionary

Defends Father Reilly

IT would have been an advantage if in his communique, Father Kusman had stayed with the issue involved rather than to have indulged in "personalities." There was more emotion packed into his letter than the weight of his argument could reasonably support and so much that he unfortunately diagnosed Father Reilly as a man suffering from intellectual stagnation. Nor is Father Reilly the sort of priest to hide behind military brass, the history of prison camp valor, or episcopal purple. Those who know him will demand no more proof of that than there was for the gratis assertion to the contrary.

In passing we might observe the imprudence of the ridicule cast upon the recommendation to "live a year at a time:" the soldierly Ignatius thought that a day at a time is enough to bite off.

As one of the younger of the "3700," I humbly suggest that your pages might be the place to dispute what you label "Quaestio Disputata." The ARs have faults and the memory of those faults should still be vivid. This would be the time to agitate for their correction rather than to bemoan them in the "Repple Depple in Smolensk!"

Yours in Christ,
Walter Debold
St. Joseph's Rectory
Jersey City 6, N. J.

Needs Literature

Editor:

DURING the past two summers, Father Cornelius McGraw, C. P., has been coming here to do two weeks of outdoor preaching in the five counties that comprise this mission area. While population figures that are available do not seem reliable, we know that there are well over 100,000 people in this area. Of this number scarcely 125 make their Easter Duty. Most of these 100,000 have never met a Catholic layman, much less a priest or sister. The area is approximately 1500 square miles in size.

Our experience in the past two summers has been briefly as follows: We never have had a large visible audience, although we are confident that people are listening to us from the back porches and from behind the window shades.

While there has been practically no open hostility, neither have there been any noticeable results from this work.

Because of the wide area to be covered and the large number of people to be reached, we have spread ourselves rather thin. To compensate for this, we endeavor to distribute a large amount of Catholic literature. Last year, we disposed of almost 7,000 pieces in two weeks.

If we attract any audience to approach us at all, it is usually the children, who are brought by the music. Last summer, we had 200 Catholic "comics." We could have used 2,000. We had a small number of holy pictures and could have used many more if we had them.

I am writing to ask you to bring this to the attention of your readers in the hope that some of them will have some unused copies of Catholic publications they would be willing to send us. While we welcome anything we can get, we especially like to have various comics and a good many holy pictures, copies of **Our Sunday Visitor, The Register, Catholic Digest, Messenger of the Sacred Heart** and pamphlets explaining the Church's teachings and practices. One thing that would be worse than useless is anything dealing with birth control. These counties boast some of the highest birth rates in the country. There is no use in telling the people of evils they do not know.

If we receive more than we can

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use during our two weeks, or if some arrives after the period of outdoor preaching, it can still be used. As long as we have good weather, and the car windows are rolled down, we toss it out on the road in front of passers-by.

It should be easily recognized that the mountaineers of Kentucky are providing much of the population of the country as a whole. If we can convert them at the source and send them out as Catholics, it would be of untold benefit to the nation. That is what we are trying to do. We ask this much help.

With every good wish, I remain,

Sincerely yours in Christ,
Joseph Wimmers

244 Washington Avenue
Paintsville, Kentucky

An Appeal for Your Brother Priests

Editor:

WITH apologies, may we ask your help once again?

Our brother priests in war-torn countries throughout the world are daily appealing to us for clothes and shoes. Thousands of letters and the personal contacts of our own representatives abroad emphasize the needs of our confreres.

We have just finished appealing to you through your Bishop in a fund-raising Campaign for the Victims of War. Your response to this latest plea has been magnificent. We thank God and ask Him to bless you for your generosity. Your support of that Campaign, the clothing and the food drives, show what Christ-like charity fills your heart with understanding for those suffering and in need abroad.

Correspondence

We now ask you at the direction of His Grace, Archbishop McNicholas, Chairman of the Board of Trustees of War Relief Services-N.C.W.C., to help us do something special for our very own.

There are many priests in every country in Europe who are literally in rags. Were you to look at some of the pictures we have here at the office you would be shocked indeed. It is not unusual to see priests in vari-colored and threadbare suits or in cassocks patched with materials that can hardly be called black. Many walk barefoot to save their only pair of shoes and we know that many have no change of clothing. Briefly, many of them are wearing whatever they can pick up.

Here are the articles our fellow priests need:

Cassocks, socks, suits, shoes, overcoats, sweaters, shirts, underwear, zimarras, breviaries.

May we ask you to set aside what you can sacrifice in the way of clothing, shoes, breviaries, etc., bundle these articles securely and forward them by parcel post or express to War Relief Services-N.C.W.C. Warehouse, at 4055 Tenth Avenue, New York 34, New York. And please be sure we will get all that you send safely into the hands of the Fathers abroad.

You have no idea how we hate to impose on you—it seems that we are constantly asking for help. But what could we do in Christ's name without you? I hope you can lend all assistance possible in support of this appeal.

Sincerely yours in Christ,

Rt. Rev. Msgr. Patrick A. O'Boyle
Executive Director

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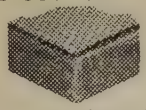

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(This advertisement has ecclesiastical approval)

Correspondence

Dominican "Monsignors"

Editor:

A few years ago I read in a very old sermon "On the Holy Martyrs of Poland" this interesting sentence: "Who will be able to count all of our martyrs from all the orders when the Dominican order alone has had so many martyrs in our country, that Holy Church has girdled their white habit with a red sash as if with a torrent of blood?"

These red sashes of the Polish Dominicans intrigued me and I decided to find out more about them the next time I met a Dominican.

A few years passed before I happened to meet a Dominican Father. I asked him about those red sashes and he told me that Father John Piec, a Polish Dominican stationed at St. Pius' Church in Chicago, had in his drawer a red sash which he had brought from Poland. My curiosity was partially satisfied, for I learned that the red sashes mentioned in the old sermon were still being worn by Dominicans in Poland

A few years later I happened to read that old sermon again with its reference to the red-sashed Dominicans. Again my curiosity was aroused. This time I decided to satisfy it fully. I would visit Father Piec and get all the details from him.

This affable priest received me very kindly and was delighted, as well as amused, that someone knew about and was interested in the red sashes of the Polish Dominicans. He took out of his drawer the beautiful red sash which he wore in Poland as a young Dominican many years ago and told me that in the 13th century, when

very many Polish Dominicans were killed by the Tartars, the Holy See granted their brethren the rare privilege of wearing a red sash, the symbol of Martyrdom. With a merry twinkle in his eye he remarked that on one festive occasion when he wore the red sash in St. Pius' Church some of the people thought that he became a Dominican "Monsignor."

As I listened to this kindly priest and looked at that blood-red sash the thought came to me that since Poland's modern martyrology equals, if not surpasses, that of her glorious past, the souls of her priests today must be likewise marked with some glorious sign, sealed perhaps with a special character distinguishing them as brothers of martyrs.

Claude Klarkowski
Chicago, Illinois

Opportunities in Hospitals

Editor:

THE other day one of the Sisters of the local hospital (the largest in this city, and best) opined to me what a shame it is that the **spiritual works of mercy** are practically ignored in our Catholic hospitals—for fear of losing business—in these times of overcrowded hospitals, too.

The Gideons place Bibles . . . the P. B.'s place tracts . . . but no spiritual book or pamphlet is made a permanent fixture of the rooms of Catholic hospitals.

An excellent starter would be the booklet "Why Squander Illness?" (Radio Replies Press, St. Paul). It has an attractive format (loose-leaf) and picture cover.

Also desirable would be a copy of the New Testament in each room on bedside table . . . This

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The Prenuptial Investigation

A CATECHISM FOR PASTORS ON THE INSTRUCTION OF THE SACRED CONGREGATION OF THE SACRAMENTS

The Instruction of the Sacred Congregation of the Sacraments issued June 29, 1941, and entitled "Norms to be observed by the Pastor in conducting the canonical investigations before candidates are admitted to marriage" has already been put into use in some dioceses. Other dioceses are making preparations for its observance. Sooner or later the pastors of the country will be following this universally required procedure as the various Ordinaries prescribe the special regulations for prenuptial investigations. For the convenience of the pastor then this catechism on the Instruction is prepared without prejudice to the special diocesan regulations which are or may in the future be demanded by the Ordinaries in their respective dioceses. The questions and answers are based entirely on the Instruction.

Price 25c a copy, postpaid
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Our Sunday Visitor

HUNTINGTON, INDIANA

would not keep the Jews away, now. And thirdly—a prudently presented exposition of Catholic Christianity . . .

This Sister also complained to me saying she knows ex-Catholics and lapsed are dying right along in Catholic hospitals without much effort made to convert them, since the Chaplains are generally superannuated, and of the "retiring" kind.

"For I was hungry and you gave me to eat. . . etc." can hardly mean that eternal rewards are handed out to those whose **primary** interest is in relieving bodily hunger. . . . etc. For "do not the pagans this?". . . and the New Deal and the Red Fascists nowadays? And then, how could modern mendicant monks and priests, etc., expect an eternal reward? Except they be in the field of Social Service and Catholic Charities? Page the exegetists. "For I was (spiritually) hungry. . . I was (spiritually) thirsty. . . I was (spiritually) naked, imprisoned... sick (and also or secondarily, corporally that way). That's what I preach. What did our Lord do when asked to heal bodies, etc.? He said first "Thy sins are forgiven. . . Seek ye **first** etc. . . It is time to bring Christ into our Catholic hospitals. . . . and let every patient feel **His** touch and presence.

Sincerely in Christ,
M. O'Connor
Duluth, Minnesota

Editor's Note: We cannot miss this opportunity of plugging still another time for the work of "Camillus." A copy should be available to every patient.

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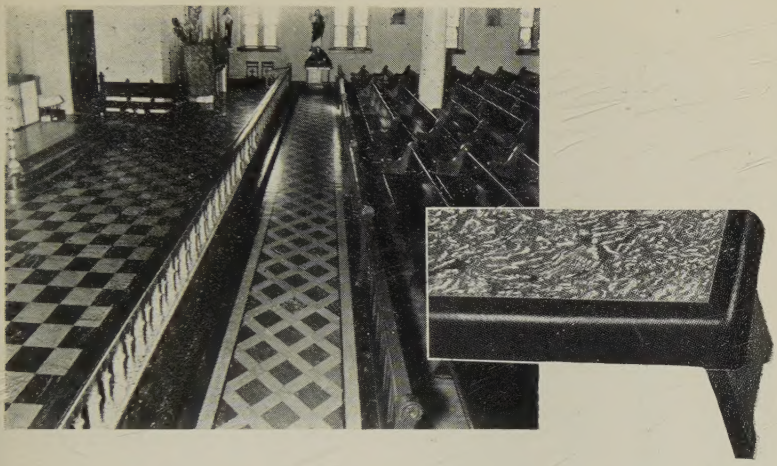

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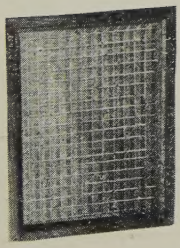

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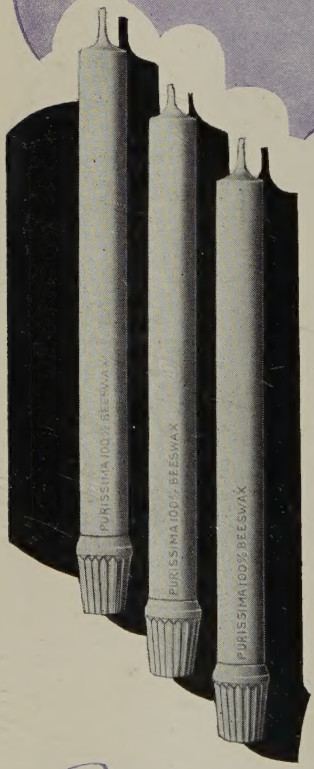

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